

Andhi Taqleed o Ta'assub Mein Tehreef e Kitab o Sunnat

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Hurf e Guftani

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ... أَمَّا بَعْدُ:

Qaraeen e Ikram! Assalamualaikum wa Rahmatullahi wa Barakatahu,

Islam ke arkan e khamsa se aqeeda e tauheed o risaalat ke baad sabse ahem tareen rukn namaz e panchgaana hai. Jiski Masnoon tareeqa se adaaegi zaroori hai. Kyou'nke Saheeh Bukhari mein irshad e Nabawi ﷺ hai: "*Tum is tarha namaz padho, jis tarha namaz padhte hue tumne mujhe dekha hai*".¹

Is Masnoon aur saheeh tareeqa e namaz aur uske mutaleqaat ko qadre mufassil aur mudallal taur par jama aur phir isey Radio Muttaheda Arab Imaraat, Ummul Quwain ki Urdu Service se pesh karne ki sa'adat haasil ho chuki hai. Aur ifaada e aam ke liye hamari dukhtar e azeezam Muhammad Shakeela Qamar ne (786) qisto'n par mushtamil is taweel program mein se cheeda cheeda mauzuat ko alag alag kitaabi shakal bhi dedi hai. Jabke tahaarat o namaz ke ahkaam o masael par mushtamil mufassal kitab "*Fiqa as Salah*" ki baaz jildon ko mukammal taur par bhi murattab kar diya hai aur baaz ki tarteef mein shikrat ki hai.

Allah Ta'ala se dua hai ke wo hamari us kitab "*Fiqa as Salah*" ko takmeel o tabaa-at ke tamaam maraahel se guzaar kar isey log'n ke liye zariya e hidayat banaye aur hamare naama e amaal mein isey sabat farmakar hamari najaat ka zariya aur duniya o akhirat mein fauz o falah ka baas banaae. Allah Rabbul Izzat hamari azeezah Shakila Qamar Sallamahallah ko taufeeq e maeed se nawaaze aur iski is khidmat ko qabool farmae.

Sirf taharat o namaz se mutalleqa masael aur unke dalaal ka mutalea karne ke dauran hi kai masael ke dalaal mein her-pher, tehreer aur taghair o tabdeel ki kai shakle'n saamne aae'n. Inhe'n unke mutalleqa maqamaat par bhi mukhtsar andaaz se zikr kar diya gaya hai. Lekin munasib malum hua ke in tehrifaat mughaltaat, taghaiyyuraat aur tabdeeliyo'n ko yakja alag kitaabit shakal bhi dedi jae. Taake mauzu se mutalleqa malumat yakja hi mil jae'n. Taake koraana o andhi aur jaamid taqleed ke sath sath mazhabi ta'assub o tang nazri ke karishme in saada looh muslim awaam ke saamne bhi ajaae'n. Jinhe'n heelo'n, bahaa'no'n se aar paar ke qisse kahaniya'n sunaa sunaa kar aur in logo'n ke fazeel o manaaqib ke pul baandh baandh kar inhi ki pairwee par amaada karne ki bhar-poor koshishe'n ki jaa rahi hain aur kam padhe likhe logo'n ko Quran o Sunnat se door karne ke liye Nabi e Kareem ﷺ ki hadees padhne padhane waalo'n hi ke baare mein nahi, balke khud hadees e shareef aur muhaddiseen ke bare mein bhi baaz logo'n ki taraf se wo zuban daraaziya'n ki jaa rahi hain ke *Al amaan wal hafeez*.

Isi par bas nahi, balke baaz auqaat to intehaai afsosnak hain ke puraane masael ko chedh kar salafi hazraat ko gaali galoch, rasaael o kutub ki taleef o tauze'e aur masaa'id tak ko jalaane aur giraane ki karwaaiyaa'n Pakistan aur India mein Ahle Taqleed ne shuru kar rakhi hain. Pakistan ke Division Hazara, Zila Mansehra, Shaher Batgram ki Masjid e Usman bin Affan ko muqami muta'assib ahnaaf ne aag lagaadi. Ye waqea 2004 ka hai aur is masjid ke mutawalli Shaikh Umar Khattab, Riyadh mein maujood hain. Unse tafsilaat malum ki jaa sakti hain. Islamabad se shaae hone waale Arbi Mahnaama سياحة الامة mein is waqea ke baare mein kai safhaat mein report shaae ki gait hi. Jalti masjid mein Quran ke nuskhe (ma'a Urdu Tarjuma o Tafseer Ahsanul Bayan) bhi jalne lagey. Baaz logo'n ke

¹ Bukhari ba-Tehkheeq Darul Balagh: V2 P111; V10 P438; V13 P231

tawajje dilaane par kaha gaya ke "*jalne do, ye Saudi Quran hai*". Ye khabre'n kai deegar akhbaraat mein bhi shaae hui.

Andhra Pradesh, Hindustan ke shaher Guntur mein Maahe Ramzan 1427h mein salafi khawateen ne apni ek masjid mein ba-jamat taraweeh ke liye aana shuru kiya. Ahnaaf ne rokna chhaha, shor machaaya, sar phode aur bil-aakhir is masjid ko hi giraa diya gaya. Jise ab dobara tameer kiya gaya. *Wa Lillahil Hamd*.

Andhra Pradesh ke hi ek shaher Guramkonda mein ek salafi alim e deen Maulana Abdul Basit Riyaz Ameer Subai Jamiat e Ahle Hadees Andhra Pradesh ko masjid mein band karke jabran is Iqar par dastakhat karne par majboor kiya gaya ke main munazre mein haar gaya hu'n, jabke koi munazra hua hi nahi tha.

Ek mufti *masoom* ne pichle dino'n Hindustan mein shor machae rakha ke AH hame'n hadees se, balke Quran o Hadees se ekattha Kalma likha dikha de'n. Is tarha ghair muslim awaam ki nazar mein islam ki buniyad ko mashkook kar dene ki ehmaqana koshish ki gai. Aur ye sab baate'n akhbaraat ki zeenat ban chuki hain. Aur wo hamare paas bhi record mein maujood hain, ba-waqt e zaroorat pesh ki jaa sakti hain.

Ye malumaat taweel arsa se baton e kutub o rasaael mein mutashir aur ek arsa taqreeban 20 saal se hamare paas jama thee'n aur ham inhe'n yakjaa shaae karne se pehlu-tahi karte rahe. Lekin mazkura waqaaat ke roo-pazeer hone aur baaz hazraat ke apni *paaki damaa'n ki hikaayat* ko bdhaae chale jaane ki binaa par is risaala mein shaae karne ka irada kar liya hai. Kitab Press mein jaane ke liye taiyyar thi ke hame'n Dr. Abu Jabir Abdullah Damaanwi (Karachi) ki taleef Quran o Hadees mein Tehreef ki copy bhi mil gai. Jo-ke is mauzu par mufassil o mudallal kitab hai. Jisme inho'n ne asal o moharraf tamaam nusoos ke photo bhi lagaa diye hain. Is kitab se hamne Maulana Muhammad Yahya Gondalwi *hafizahullah* ki taqreez waghaira baaz ifadaat e mamuli tarmeem ke sath ba-hawaala naqal kiye hain. *Fajazaa humallahu khaira*

Allah Ta'ala se dua hai ke wo jaamid o andhi taqleed aur ta'assub o tang nazri se kaam lene ki bajaae, talash o tehqeeq aur bahes o tadqeeq ka aadi banaae aur Kitab o Sunnat ke muqable mein kisi ke qeel o qaal par amal paira hone se bachaae.

Iske alaawa Allah Ta'ala se ye bhi dua hai ke jin biradaraan e islam ne is kitab ki tabaa-at o ishaa-at mein dame-darme-qadme-sukhne kisi bhi tarha shirkat ki hai. Allah Ta'ala unke jaan o maal aur ilm o amaal mein barkat farmae. Ameen.

Jazaa Humallahu Ahsanal Jazaa Fid Duniya wal Akhirah

Wa'alaikum Assalam wa Rahmatullahi wa Barakatahu

Abu Salman Muhammad Muneer Qamar
Nawabuddin

Al Makhkama Al Kubra, Al Khobar

Tarjumaan Supreme Court, Al Khobar

27/6/1428H

Wa Daaee Muta'aun, Markaz Dawah wal Irshad Al Khobar,
Ad Dahraan, Ad Dammam (Saudi Arabia)

12/06/2007

Muqaddama

By Fazeelatush Shaikh Allama Abu Anas Muhammad Yahya Gondalwi hafizahullah.

Ye muqaddama Shaikh Abu Anas Gondalwi hafizahullah ne dar-asal Janab Dr. Abu Jabir Abdullah Damanwi hafizahullah ki kitab "QoH mein Tehreef" ke liye bataur e taqreez likha tha. Jise apne mauzu ki munasebat se hamne unke shukriya ke sath bataur e muqaddama yaha'n darj kar diya hai. Jazallahu khaira - Abu Adnan.

Ummat e Muslima jabse taleedi jamood ka shikar hui hai, isi waqt se Kitab o Sunnat ki shariyat e mutahhera mein jo haisiyat hai, wo muqalledeen ke haa'n be-ma'ani si hokar reh gai hai. You'n to har taqleedi giroh Kitab o Sunnat par amal ka daawa karta hai, magar ikhtelafi masael mein amalan ye dawa mahel e nazar hai. Is liye ke har giroh ne apne imam aur muqtada ke qaul ko hurf e aakhir samjha hua hai aur apne imam ke qiyaasi o araai aqwaal ko jo Kitab o Sunnat se sareehan mutasaadim hain inme Kitab o Sunnat ko pas e pusht daalta hai. Aur apne imam ke qaul ko behre soorat raajeh qarar deta hai aur ye uzar e lang pesh kiya jaata hai ke ham Kitab o Sunnat ki nusoos ko samajhne ki sakat nahi rakhte. Hamari baseerat imam ki raae aur baseerat ke muqable mein hech hai. Aur phir hamara apne imam ke bare mein husne zan hai ke wo nusoos ki mukhalifat nahi kar sakta. Lehaza haq wohi hai jo hamare imam ne samjha hai.

Taqleedi jamood o tasallut ke baad jo giroh ma'araz e wajood mein aae, inme se hare k ne khud ko haq par samjha:

Jo Cheez Jis Firqe Ke Paas Hai, Wo Isi Se Khush Ho Raha Hai.²

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

Jisse mahaaz araai ka raasta khul gaya. Pas phir kya tha, hare k ne apne Imam ko Imam e Azam saabit karne ke liye iske aqwaal ki sehat ki taeed ke liye dalaael talash karne par daud lagaadi. Choo'nke ye to mumkin nahi ke masael e ikhtelafiya mein 2 mutazaad qaul ho'n aur dono'n hi saheeh dalaael rakhte ho'n. Yaqeenan inme se ek qaul raajeh aur doosra marjooh hota hai. Lehaza basa auqaat marjooh qaul ki sehat sabit karne ke liye Kitab o Sunnat mein lafzi yaa ma'anawi tehreef ki gai.

² Surah Al Mominoon: 53

Hanafi Mustadal Riwayaat:

Masael e ikhtelafiya mein hanafi aqwaal umooman Kitab o Sunnat se muta'araz hain. Ahlur Raae hone ke naate se hadeesi rang kam hi nazar aata hai. Choo'nke daawa sunnat par amal ka hai, is liye in masael mein hadeesi dalaael ki zaroorat mehsoos ki gai. Choo'nke qillat e riwayaat ki binaa par aksar saheeh ahadees gosha e ikhfa mein thee'n. Jiski wajah se mukhalifat ka unsar bilkul a'ayaa'n hai, to inho'n ne apne wajood ko qaem rakhne ke liye zaeef, munqate, ma'azal aur mursal riwayaat ka sahaara liya. Basa auqaat jab dalaael ki kamee aisi na-qabil e ehtejaaj riwayat se bhi poori naa hui to apni taraf se riwayaat ghad-kar Rasool Allah ﷺ ki taraf mansoob kar dee'n jaisa ke

Deen mein tehreef nihayat naa-pasandeeda aur ghair mustahsan fe'el hai aur tehreef ka irtekaab jab Yahood o Nasaara ne kiya to Deen e Khaalis apni asliyat kho baitha, yahoodiyat aur nasraniyat ki shakal mein aaj jo kuch bhi maujood hai wo amezish se khaali nahi. Balke mubaddal aur muharraf hai. Jiski Quran e Kareem ne muta'addid mawaaqe par wazaahat ki hai.

Islam aakhri deen hai, jisne apni asli haalat mein taa-qiyaamat qaem rehna hai. Lehaza is deen mein jisne bhi tehreef ka irtekaab kiya wo kamiyaab nahi ho saka. Is liye ke Allah Ta'ala is ummat e marhooma mein har daur mein aise rijaal paida karta rehta hai, jo iske deen ko tehreef o tabaddul aur taghaiyyur se paak karte rehte hain. Deen mein tehreef ki zaroorat tab padti hai, jab deen mein *ahwa* aur *aara* ko shamil kiya jaae. Choo'nke asal deen to *Ahle Ahwaa* ki *Ahwa* o *Aara* ki taeed aur ta'ameel nahi karta, jiske liye inko deegar wajoooh apnaane ke sath tehreef ka bhi irtekaab karna padta hai.

Tehreef Ki Baaz Surate'n Aur Asbaab:

Tehreef ki muta'addid soorate'n aur asbaab hain, jinka ehaata yaha'n maqsood nahi. Albatta ye baat bila-raib hai ke inme se aksar soorate'n kutub e ahnaaf mein paai jaati hain, jinme se chand ek ye hain:

1. Hadees Se Adm e Ma'arefat:

Kutub e Ahnaaf mein tehreef ki ya soorat badee waazeh hai ke aksar fuqaha hazraat ilm e hadees se naa-waqif hain. Balke Shah Waliullah Mohaddis Dahelwi رحمته الله ke baqaul jise *Al Mabsoot* aati hai wo fqeeh hai, khuwah wo hadees se aslan waaqif naa ho. Hidayah mein tehreef ki is nu'u ki muta'addid misaal'en maujood hain, jinme se hi ek ye hai. Saheb e Hidaaya naaqil hain:

إِنَّ اللَّهَ تَعَالَى يُحِبُّ التَّيَامُنَ فِي كُلِّ شَيْءٍ حَتَّى التَّعَلُّ وَالتَّرْجُلُ.³

Halaa'nke asal hadees Muttafiq Alae⁴ hai, jo ke *sahihain* mein in alfaaz se marwi hai:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ فِي طُهُورِهِ وَتَرْجُلِهِ وَتَتَعَلُّهِ.⁵

Kitni khaufnaak tehreef hai ke كَانِ النَّبِيُّ ke jumle ko إِنَّ اللَّهَ تَعَالَى se aur شَأْنِهِ فِي مَا اسْتَطَاعَ ke jumle ko فِي كُلِّ شَيْءٍ se aur حَتَّى التَّعَلُّ وَالتَّرْجُلُ ko فِي طُهُورِهِ وَتَرْجُلِهِ وَتَتَعَلُّهِ se badal diya.

2. Hadees Ke Wo Alfaaz Jo Unke Aqwaal Ke Khilaf Aate Hain, Inko Hazaf Kar Dena:

Darqutni: V1 P320 par maroof hadees hai:

لَا يَقْرَأَنَّ أَحَدٌ مِنْكُمْ شَيْئاً مِنَ الْقُرْآنِ إِذَا جَهَرْتُ إِلَّا بِأَمِّ الْقُرْآنِ

Isme Maulana Ahmad Ali Saharanpuri رحمته الله ne you'n tehreef ki:

لَا يَقْرَأَنَّ أَحَدٌ مِنْكُمْ شَيْئاً مِنَ الْقُرْآنِ إِذَا جَهَرْتُ بِأَمِّ الْقُرْآنِ. قَالَ الدَّارُ قُطْنِيُّ رَجَالُهُ يَقَاتُ⁶

Isme Maulana Ahmad Ali Saharanpuri رحمته الله ka jumla hi hazaf kar diya. Hadees ka matlab to waazeh hai ke main jab qira-at jehri karu'n to tum sirf Surah Fateha padho. Saharanpuri رحمته الله Sahab ki tehreef ke baad ye ma'ana hua ke jab main jehri qira-at karu'n to tum kuch bhi naa padho.

Imam ke peeche Surah Fateha padhan *hanafi aqwaal* ke khilaf hai. Is liye inho'n ne wo jumla hi hazaf kar diya jisse Imam ke peeche Surah Fateha padhan laazim aata hai.

3. Matlab Baraari Ke Liye Hadees Mein Izaafa Karna:

Abu Dawood waghaira mein hadees hai:

ثَلَاثُ جُذُفٍ جِدُّ وَهَرْلُهُنَّ جِدُّ: النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ

Hanafi aqwaal mein hai ke qasam uthaane waala iraada se yaa majbooran bhool kar qasam uthaane to hukman tamaan surate'n baraabar hain. Inka ye mauqaf Kitab o Sunnat ke khilaf hai. Unho'n ne apne is mauqaf ko sabit karne ke liye mazkura baala hadees mein tehreef kar daali. Saheb e Hidaaya is hadees ko in alfaaz mein naqal karte hain.

ثَلَاثُ جُذُفٍ جِدُّ وَهَرْلُهُنَّ جِدُّ: النِّكَاحُ وَالطَّلَاقُ وَالْيَمِينُ⁷

Hadees ke asli alfaaz جِدُّ وَالرَّجْعَةُ ko badal kar وَالْيَمِينُ banaa diya, jisse bazam e khaweesh apne mazhab ki daleel muhiyya kardi.

³ Hidayah: V1 P8

⁴ T: Hadees which is mentioned in both Bukhari & Muslim

⁵ Bukhari: H426; Muslim: 647

⁶ Ad Daleel al Qawee

⁷ Hidayah: V1 P459

4. Dhoka Aur Fareb Ki Khaatir Kisi Ke Qaul Ko Rasool Allah ﷺ Ki Taraf Mansoob Kar Dena:

Basaa auqaat hanafi aqwaal ke kisi qaul mein koi sareeh daleel maujood nahi hoti, to kisi taabai yaa mutakakhir shaqs ke qaul ko Rasool Allah ﷺ yaa kisi Sahabi رضي الله عنه ki taraf mansoob kar diya jaata hai. Taake Qaari samjhe ke mere saamne to is masla ki daleel hadees e Rasool ﷺ hai aur dhoka khaakar is be-daleel masla ko haq samajh le. Master Ameen Safdar Okadwi likhte hain:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَبَّرَ سَكَتَ هُنَيْهَةً وَإِذَا قَالَ: غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ سَكَتَ هُنَيْهَةً وَإِذَا قَامَ فِي الرُّكْعَةِ الثَّانِيَةِ لَمْ يَسْكُتْ وَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ⁸

Halaa'nke Ibne Abi Shaiba mein ye riwayat Ibrahim Nakhai رضي الله عنه ka qaul hai, marfu'u hadees nahi hai.⁹

Ibrahim Nakhai رضي الله عنه riwayat ke lehaz se taba-tabai hain. Jise Master Okadwi ne Ameen bis Sirr ki daleel banaane ke liye Rasool Allah ﷺ ki taraf mansoob kar diya hai, jisse tassur ye dena maqsood tha ke ye hadees e Rasool ﷺ hai.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

5. Saheeh Hadees Ke Muqable Mein Hadees Ghadna:

Basaa auqaat hanafi aqwaal ke khilaf kisi masla mein sareeh ahadees aati hain, jinka unke paas jawab nahi hota. To ye iske mutawaazi isi tarz ki riwaayat ghad-kar pesh kar dete hain. Jisse tassur paida hota hai ke unke paas bhi is tarha ki hadees hai. Ibne Juraij رضي الله عنه ki ma'aroor hadees hai ke inho'n ne namaz Imam A'ataa رضي الله عنه se seekhi. Imam A'ataa رضي الله عنه ne Hazrat Abdullah bin Zubair رضي الله عنه se aur Hazrat Abdullah bin Zubair رضي الله عنه farmate hain:

صَلَّيْتُ خَلْفَ أَبِي بَكْرٍ فَكَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَقَالَ أَبُو بَكْرٍ صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ¹⁰

Is hadees se roz e raushan ki tarha a'ayaan hai ke Rasool Allah ﷺ apni hayaat e mubaaraka mein aur Aap ﷺ ki wafaat ke baad Hazrat Abu Bakar Siddiq رضي الله عنه namaz mein ruku ko jaate waqt aur ruku se sar uthaate waqt ry kiya karte the, jo ry ke a'adm e naskh par qawee daleel hai aur ahnaaf ke paas iska jawab bhi mumkin nahi to unho'n ne is saheeh hadees ke mutawazi ek riwayat taraashli. Qareebi daur ke Qazi Noor Muhammad of Qila Didaar Singh jo mustanad Hanafi Aalim the. Inho'n ne ry ki tardeed mein ek risaala tehreer kiya to isme Ibne Juraij رضي الله عنه ki riwayat badal kar apni taraf se is tarha ghadli, likhte hain:

أَخَذَ أَهْلُ الْكُوفَةِ الصَّلَاةَ عَنِ الْبَرَاهِيمِ النَّخَعِيِّ وَأَخَذَ الْبَرَاهِيمُ النَّخَعِيُّ عَنْ أَسْوَدَ بْنِ يَزِيدٍ وَأَسْوَدُ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَأَخَذَ أَبُو بَكْرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَخَذَ عَنْ جَبْرِئِلَ وَهُوَ أَخَذَ عَنِ اللَّهِ تَعَالَى وَالْبَرَاهِيمُ النَّخَعِيُّ لَمْ يَكُنْ يَرْفَعُ يَدَيْهِ إِلَّا فِي أَوَّلِ تَكْبِيرَةٍ مِنَ الصَّلَاةِ ثُمَّ لَا يَعُودُ¹¹

Apni taraf se ghadee hui is riwayat ko Saheeh Hadees ki tardeed mein pesh kar diya. Agar gehri nazar se mutalea kiya jaae to hanafi aqwaal ki kutub mein isse bhi ziyada khuafnaak tehreefi ineksaafaat waazeh ho jaae'nge. Hamne to bataur e namoona ye chand cheeze'n qaraeen e ikram ke samne rakhi hain, tafseel asal kitab mein mulaaheza farmae'n.

Jabse hadees se hanafi aqwaal ki taeed ka rujhaan paida hua hai, tabse kisi naa kisi soorat mein ikhtelafi masael mein haashiya-araai karne waalo'n ne tehreef ka harba azmaaya hai. Hanafi aqwaal ki taeed mein Hidayah se lekar aaj tak jitni kutub likhi gai hain, inme se aksar mein yaa to na-qaabil e ehtejaaj riwayaat ki bharmaar hai, yaa phir tehreef paai jaati hai.

⁸ Abu Bakar bin Abi Shaiba, Majmua Rasaael: V1 P127

⁹ Ibne Abi Shaiba: H2841

¹⁰ Bayhaqi: V2 P73; Musnad Ahmad: V1 P12 (aur muta'addid kutub e hadees)

¹¹ Izaalah ar Reen: P61

Ulama e Ahle Hadees زادهم الله ne har daur mein tehrifaat se parda uthaaya hai aur asal haqeeqat ko waazeh kiya hai. Lekin ye tardeedi amal umoman inferaadi riwayat tak mehdood raha hai. Jis aalim ki nazar se koi mohrif riwayat guzri isne iski tardeed kardi. Allah Kareem jazaae khair se nawaaze Dr. Abu Jabir Abdullah Damaanwi hafizahullah ko, jinho'n ne is mauzu par haqeeqat pasandaana qalam uthaaya hai aur inki bahot se tehrifaat ko ba-hawaala jama karke in par Kitab o Sunnat ki raushni mein naaqedaana tabserah farmaya hai.¹²

Katba:

Abu Anas (Allama) Muhammad Yahya Gondalwi hafizahullah

Shareh Tirmizi o Ibne Majja, Mudeer Jamea Taleem ul Quran wal Hadees

Saahuwaala, Sialkot, Pakistan

¹² Taqreeq Quran o Hadees Mein Tehreef: P273-273

Asbaab Waza'a e Hadees: Allama Gondalwi ke zikar karda in 5 asbaab e tehreef aur iski soorato'n ke alaawa yaha'n baaz "*asbaab e waza'a e hadees*" bhi zikar kar dena munaasib lagta hai. Chunache is silsila mein Janab Dr. Abu Jabir Abdullah Damaanwi (Karachi) apni kitab "Quran o Hadees Mein Tehreef" mein likhte hain: Waza'a e hadees ke muta'addid asbaab hain, jin par mohaddiseen e ikram ne mufassal guftagu ki hai. Inme se ek sabab *Taqleed* bhi hai. Muqalleddeen ne QoH ki bajae shakhsi aqwaal ko deen o mazhab qarar diya to in aqwaal ki taqwiyaat o himaayat ki gharz se ahadees ko waza'a kiya. Imam Qurtaba رحمه الله Sharha Muslim mein farmate hain: "*Ahlur Raee ne us hukam ki nisbat, jis par qiyaas e jalee dalaalat karey, isey Rasool Allah ﷺ ki taraf mansoob karne ko jaez qarar diya hai. Wo kehte hain ke Rasool Allah ﷺ ne aise farmaya hai. Agar aap fiqa ki kitabe'n mulaheza farmae'n to aapko malum hoga ke wo aisi riwayaat se bharee hui hain, jinke matan man-ghadat hone par gawahi dete hain. Wo matan in kitabo'n mein is wajah se darj hain ke wo*

fuqaha ke fatwo'n se muwafeqat o mushabehat rakhte hain. Halaa'nke wo inki sanad bhi nahi paate" (Al Baee'es al Hasees: P88)

Maulana Abdul Hai Lukhnawi Marhoom *Hanafi* ne khul kar is baat ka you'n eteraaf kiya hai ke: "*Riwayaat ko waza'a karne ka chettha giroh wo hai jinko mazhabi ta'assub aur taqleedi jamood ne wa'aa par ubhaara hai, jaisa ke Mamun Harwi ne ye riwayat waza'a kee'n ke Jo raful yadain karega iski namaz nahi aur jo Imam ke peeche qiraa-at kare iski namaz nahi. Isi tarha Imam Shafai ki mazammat mein ek riwayat aur manaaqib e Abu Hanifa mein ek riwayat waza'a ki hai*". Al Asaar al Marfua'ah Fil Akhbaar al Mauzua'ah: P17

Maunala Luckhnawi رحمه الله ne jo baat kahi hai, wo bilkul insaaf par mabni hai. Taqleedi ta'assub aur aqwaal e fuqaha o aara ar rijaal ki taeed o nusrat mein unke muqalleddeen ne muta'addid riwayaat ko waza'a kiya hai. Aaj bhi ye log waza'a e ahadees karne se nahi darte. Tohfa Hanafiyya by Abu Suhaib: P34-35; Quran o Hadees Mein Tehreef by Dr. Abu Jabir Abdullah Damanwi: P54-55

Andhi Taqleed o Ta'assub Mein Tehreef e Kitab o Sunnat

Europee mumaalik, balke aalam e islam ke intehai meyaari aur maaya naaz parcha *Mahnaama Siraat e Mustaqeem*, *Birmingham* (Britain) jild 13 ke shumara 8 baabat Maah e Shaban o Ramzan 1413h, ba-mutabiq Jan-Feb 1993 mein qaraeen ke khutoot waale safha par Birmingham ke Janab Sher Bahaddur Sahab ka ek khat shaae hua tha. Jisme unho'n ne pehle apne liye maslak e Ahle Hadees ko qabool karne aur masla Raful Yadain ke bare mein baaz ahnaaf se guftagu ke waqeaat ka tazkirah karne ke baad Mahnaama Sirat e Mustaqeem ke mudeer, Mudeer e Masool, Unke Ma'auneen, Nez Maulana Dr. Suhaib Hasan aur Maulana Abdul Kareem Sahab Saaqib ko is taraf tawajje dilaai thi ke Raful Yadain ke mauzu par qaeleen o mae'eneen har-do ke dalaael par ek mufassil mazmoon pehle *Siraat e Mustaqeem* mein shaae kiya jaae aur phir usey kitabi shakal mein chaap kar bhi aam kiya jaae. Chunache maktoob nigar ki khuwahish o talab par ham ne masla Raful Yadain ke bare mein janebeen ke dalaael par mushtamil apna mazmoon murattab karwakar pache ko bhej diya.¹³ Jabke dar-asal wo hamai radio waali taqareer thee'n.

Ruku jaate waqt, ruku se sar uthaate waqt aur teesri raka'at ke liye khade hokar hath baandhte waqt ry karne ke bare mein 2 ma'aroor maslak hain:

1. Ek in logo'n ka jo in mawaaqe par bhi ry karne ko sunnat e sabeta o ghair mansookha samajhte hain.
2. Doosra in logo'n ko jo in maqamaat par ry ko mansookh maante hain.

Qaeleen o ma'aeneen ke dalaael ka tafseeli jaaeza to ham apni 2 kitabo'n mein pesh kar chuke hain, jiska kaafi saara hissa (qaeleen ke dalaael) Mahnaama *Siraat e Mustaqeem* mein bhi shaae ho chukka hai. Aur *Qaeleen o Fae'eleen e Raful Yadain* ke dalaael par mushtamil wo kitab Maktaba Kitab o Sunnat Rehan Cheema, Sialkot, Pakistan aur Tauheed Publications, Bangalore, India se shae ho chuki hai. *Walhamdulillah*

Jabke *Tarekeen o Maane'een e Raful Yadain Ke Dalaael Ka Jaaeza o Tehqeeq* naami kitab bhi tabaa-at ke liye taiyyar hai. وَقَفْنَا اللَّهُ لِحَبَابَتِهِ وَنَشْرُهُ Ameen.

Tarekeen o Maane'een e Raful Yadain Ke Dalaael ke mutalea aur tajziya ke dauraan kai aise umoor saamne aae, jinhe'n *andhi taqleed o ta'assub mein tehreef e kitab o sunnat* kehna be-jaa naa hoga. Iske chand namoone qaraeen ki ziyaafat e taba'a ke liye pesh e khidmat hain:

¹³ Waqatan ye mazmoon nisf e awwal tak is parche mein shaae bhi hua, magar phir waha'n ke baaz maqaami asbaab ke pesh e

nazar iski ashaa-at rok di gai aur hame'n mashwara diya gaya ke is maqaale ko kitabi shakal mein chaap de'n.

Taghaiyyur o Tabaddul Yaa Tehreef Ka Wuqoo:

Baaz kutub e hadees mein tehreef o tabdeeli waqe hui hai, chunache Musnad e Humaidi ke is waqt 2 editions bazaar mein maujood hain. Ek ko Maulana Habib ur Rahman Sahab Azmi رحمہ اللہ (Malegaoun, India) ne edit kiya hai aur doosre ko Maunala Khalid Gharjaakhi رحمہ اللہ ne. Pehla Madina Munawwara se shae hua tha aur doosra Ahle Hadees Trust, Karachi, Pakistan se aur in dono'n editions mein sirf ek hi hadees mein 2 jagaho'n par ikhtelaf hai:

1. Pehla ikhtelaf sanad ke shuru mein hai
2. Doosra ikhtelaf matan ke aakhir mein

Sanado'n mein dono editions ke mabain ikhtelaf is tarha hai ke Maulana Azmi waale matbua'a nuskha mein Imam Humaidi رحمہ اللہ ke ustad Sufiyan bin Uaina ka naam saaqit ho gaya hai aur حَدَّثَنَا الزُّهْرِيُّ ke baad حَدَّثَنَا الْحُمَيْدِيُّ ke baad حَدَّثَنَا سُفْيَانُ hai. Jaisa ke asal *makhtoota* mein mazkoor hai. Jise Maktaba Zaheriyya, Damishq ke nushqa mein dekha jaa sakta hai. Jisse Maulana Azmi Sahab ne bhi istefaada kiya hai. Kyou'nke use nuskhe ki photo copy Maktaba An Nahdha al Hadees, Makka Mukarrama mein bhi maujood hai. Jiski ek copy Maulana Mausooof ke paas bhi thi, jaisa ke khud unho'n ne Musnad Humaidi ke Muqaddama¹⁴ mein saraahat ki hai. Aur isi makhtoota ke mutalliq safhe ki photo copy Maulana Muhammad Khalid Gharjaakhi رحمہ اللہ ne apni kitab *Juz Raful Yada'in* ke ¹⁵ par bhi sahee ki hai aur isi ke mutabiq mausoof ne Musnad Humaidi ko edit karke shae kiya hai aur unke edit karda edition taba'a Karachi ka ¹⁶ bhi dekha jaa sakta hai. Jaha'n is safha ki photo copy sahe ki gai hai. Isse bhi sanad se ek raawi Sufiyan ke, pehle nuskha se saaqit hojaane yaa saaqit kiye jaane ka pataa chalta hai. Taaham haal hi mein Gujrawala se Musnad Humaidi ke pehle edition ka aks shaae kiya gaya, jisme Sufiyan ka waasta satar ko bareek karke shamil kar diya gaya hai aur sanad ki had tak to islah kardi gai hai.¹⁷

Musnad Humaidi ke taba'a shuda kul 2 hi nuskho'n mein doosra ikhtelaf wo hai, jo matan e hadees ke aakhir mein paaya jaata hai aur iski mukhtasar andaaz se wazaahat you'n hai ke Maulana Azmi رحمہ اللہ waale edition mein matan e hadees you'n hai: yaani "*Maine Nabi ﷺ ko dekha ke aghaaz e namaz mein Aap ﷺ ne dono'n hatho'n ko kandho'n tak uthaaya aur jab ruku ka iraada kiya aur ruku se sar uthaane ke baad, pas Raful Yada'in naa ki aur naa dono sajdo'n ke darmiyan*".¹⁸

Aur Maulana Gharjakhi رحمہ اللہ waale edition ko dekhe'n to isme is hadees ke matan mein alfaaz you'n aae hain: yaani "*Maine Nabi ﷺ ko dekha ke Aap ﷺ ne namaz ke shuru mein Raful Yada'in ki aur jab ruku ka iraada kiya aur ruku se uthne ke baad aur sajdo'n ke darmiyan Aap ﷺ Raful Yada'in naa karte*".¹⁹

Maulana Gharjaakhi رحمہ اللہ waala ye edition bhi Maktaba Zahiriyya ke makhtoota se liye gae photo se edit kiya gaya hai, jaisa ke Maulana Gharjaakhi رحمہ اللہ ne saraahat ki hai.²⁰

Is makhtoota ka jo photo is waqt hamare pesh e nazar hai, isme matan ke alfaaz usi tarha hai, jis tarha ke Maulana Gharjaakhi waale edition mein hain.

Lehaza ab yaha'n yehi kaha jaa sakta hai ke jis tarha sanad mein se alfaaz jodne waale composer ki ghalati se Sufiyan ka waasta saaqit ho gaya tha, yaa kisi khaas nazariya ko tahaffuz dene ke liye isey saaqit kar diya gaya tha, isi tarha hi makhtoota ko edit karte waqt mohaaqqiq o kaatib se alfaaz naqal karne mein ghalati ka bhi imkaan

¹⁴ p: 4

¹⁵ p: 40

¹⁶ p 7

¹⁷ Haft roza Al Islam, Lahore, jild 16 Shumara 42, baabat Shaban 1410h ba-mutabiq: 16 March 1990, Mazmoon Maulana Muhammad Yahya Gondalwi

¹⁸ Musnad Humaidi: V2 P177 Tehqeeq Azmi, wa photo matbua'a dar Juz Raful Yada'in by Maulana Gharjaakhi: P39

¹⁹ Musnad Humaidi: P176-177 Tehqeeq Gharjakhi wa photo makhtoota dar Juz Raful Yada'in by Maulana Gharjaakhi: P40

²⁰

hai aur is imkan ko is nas ka siyaaq o sabaq bhi taqwiyat de raha hai. Kyou'nke waha'n ziyada saheeh nas wohi banti hai jo-ke Maulana Gharjaakhi رَحْمَةُ اللهِ عَلَيْهَا waale doosre edition mein shaae hui hai.

Yaha'n ye wazaahat bhi kar de'n ke ye to nahi kaha jaa sakta ke pehle matbua'a edition mein is hadees ki nas jis andaaz mein shaae hui hai, wo kisi makhtoota mein hai hi nahi. Balke mumkin hai ke kisi naasikh yaa kaatib ki ghalati se kisi makhtoota mein waisi nas bhi aai ho aur aisi soorat mein mohaqiq ka kaam ye tha ke wo nushqa e zaahriyya ke sath paae jaane waale is ikhtelaf ki wazaahat karte. Ye wazaahat is liye bhi intehaai zaroori thi ke baat mamuli si nahi, balke mukhtalif nuskho'n mein waqe hone waale is taghaiyyur o tabaddul ke nateeje mein pehle edition ke alfaaz se ruku waali Raful Yadain ki nafee ho rahi hai. Jabke nuskha zahiriyya aur doosre edition se Raful Yadain ka isbaat ho raha hai. Pehle edition mein paae jaane waale taghaiyyur o tabaddul ki taeed is baat se bhi hoti hai ke yehi hadees Sunan Abu Dawood, Musnad Ahmad, Musnad Abi Awaana aur baaz deegar kutub mein bhi nuskha zahiriyya ke mutabiq hi hai.

Is tafseel se andaaza kiya jaa sakta hai ke ye hadees dar-asal isi tarha saheeh hai, jis tarha nuskha zahiriyya mein hai aur uske matbua'a doosre edition mein aai hai aur doosre nuskho'n mein agar is tarha nahi hai to ye naasikheen ki ghalati ka nateeja hai. Jaisa ke Abul Ishbaal Maulana Sagheer Ahmad Shaagif Bihari *hafizahullah* ne apni kitab "*Siraat e Mustaqeem Aur Ikhtelaf e Ummat*"²¹ mein aur mudeer Haft Roza Al Etesaam, Lahore Maulana Hafiz Salahuddin Yusuf *hafizahullah* ne isi kitab par apne izaafi notes mein shamil apne ta'aqqubi khat²² mein is baat ki saraahat ki hai.²³

Ghar ahed e saabiq mein tarekeen o maane'en mein se kisi ka bhi is hadees se tark e Raful Yadain par istedlal naa karna bhi is baat ka wazeh ishara hai ke pehle matbua'a edition aur uske buniyadi makhtoota mein suqam paaya jaata hai aur koi aisi baat bhi nahi, jo qabil e waqu naa ho. Balke kai ahadees mein ba-waqt e tabaa-at aisa hua hai, jo behre haal zaroori nahi ke amadan hi ho. Sahuan bhi ho sakta hai aur hua bhi hai, kyou'nke insan khataa o nisiyaan ka putla hai.

وَالْعِصْمَةُ بِيَمِينِهِ وَحَدَّثَهُ ثُمَّ بَرَسُوْلُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَهُ

²¹ P186-188 (Karachi Edition)

²² P189-191

²³ Hafiz Sahab ne apna ye khat Maulana Azmi ko 15/9/1985 mein likh kar irsaal kiya tha, jiska maulana apne taa-dam e wapisee'n 1992 jawab naa de paae the.

Baaz Deegar Lafzi o Ma'anawi Tehrifaat o Taghaiyyuraat:

Musnad Abi Awaana o Musnad Humaidi waghaira mein paae jaane waale in taghaiyyuraat par hi bas nahi, balke Muhaddis ul Asr Hafiz Muhammad Gondalwi *hafizahullah* ne aise kai doosre taghaiyyuraat ka bhi tazkerah kiya hai. Chunache Mausooof *hafizahullah* apni kitab *At Tehqeeq ar Raasikh Fee Inna Ahadees Raful Yadain Laisa Laha Naasikh*²⁴ par likhte hain ke Abu Dawood, Tirmizi, Nisai aur Mahalla Ibne Hazam mein warid Hazrat Ibne Masood رضي الله عنه waali ye hadees hai: Yaani, "Aap ﷺ ne Raful Yadain naa ki siwaae pehli martaba ke".

Aur ek riwayat mein hai: "Aap ﷺ pehli martaba Raful Yadain karte, phir iska a'adaah naa karte". Isey Imam Abu Dawood ne ghair saheeh qarar diya hai aur unse At Tamheed mein Allama Ibne Abdul Bar رحمته الله ne At Talkhees mein Haafiz Ibne Hajar رحمته الله ne Neel ul Autaar mein, Imam Shaukani رحمته الله ne bhi ye qaul naqal kiya hai.²⁵

Ulama e Ahnaaf ne Saheb e Noor ul Aenain ne likh diya ke Imam Abu Dawood ka ye qaul Sunan ke kisi qalmi yaa matbua'a nuskha mein nahi hai. Sirf Mutabai ke hashiya par hai, jabke mausoof ki ye baat saheeh nahi hai. Kyounke Saheb e Aun al Ma'abood Allama Shamsul Haq Azimabadi رحمته الله ke baqul unke paas 2 purane nuskho'n mein Imam Sahab ka ye qaul maujood hai.²⁶

Taaham Saheb e Noor ul Aenain ke inkar ka rad karte hue Hazrat Mohaddis Gondalwi *hafizahullah* ne muta'addid maqamaat mein waqf hone waali tehreef ki nishandati ki hai. Chunache Mausooof likhte hain: "In bade bade ulama ki tasrihaat se pataa chalta hai ke ye Abu Dawood ka qaul zaroor hai. Baaqi jo baaz nuskho'n mein maujood nahi, to mumkin hai ke maane'een mein se kisi buzrug ka tasarruf ho. Qaraeen hamari is baat par muta'ajjub naa ho'n, kyou'nke in logo'n ka ye qadeemi tareeqa e amal hai".

1. Ibne Majja jo Farooqi Matab'aa mein taba'a hui thi, Tasheeh Maulwi Fakhar ul Hasan رحمته الله Sahab.²⁷ Mein hadees لَهُ قِرَاءَةُ الْإِمَامِ فَقَرَأَهُ الْإِمَامُ لَهُ ko dekho. Iski sanad mein Jabir Ja'afi *kazzab* aur uske ustad Abu Az Zubair *siqa* ke darmiyan ek waao و ko badha kar inhe'n Abu Az Zubair ke ham sabaq banaa diya gaya hai. Taake Abu Az Zubair ko Jabir ka mutaabe'e banaa kar hadees ko saheeh banaa liya jaae. Halaa'nke qadeemi qalmi nuskho'n aur Misri yaa Ashah al Mataabe'e ke matbua'a nuskho'n mein ye waao و maujood nahi. Imam Ze'elli, Tahawi, Ibne Ade'e, Ibne Abdul Bar, Bayhaqi, Abd bin Humaid aur Maulawi Abdul Hai waghaira ulama o mohaddiseen رحمته الله ne is riwayat mein is jagah waao و ko zikr nahi kiya.
2. Maulwi Mehmood ul Hasan رحمته الله Sahab ki tasheeh se jo Abu Dawood mujtabai mein taba'a hui hai. Isme Baab مَنْ كَرِهَ الْقِرَاءَةَ بِغَايَةِ إِصْطِحَاجِ الْإِمَامِ badha diya gaya hai. Jo deegar qalmi yaa matbua'a nuskho'n mein nahi hai.
3. Haafiz ibne Hajar رحمته الله waghaira ne Haakim ke hawaala se ye riwayat naqal ki hai ke Nabi e Akram ﷺ 3 raka'at wtir padha karte: "Aur sirf unke aakhir mein ek hi qaaeda farmate".²⁸ Allama Zahabi ne bhi Talkhees al Mustadrak mein is riwayat ko Haakim se naqal kiya hai. Lekin Hyderabad ki matbua'a al Mustadrak mein ye alfaaz nahi. Halaa'nke iske neeche jo Talkhees Zahabi hai, isme maujood hain, malum hota hai ke isko bhi udaa diya gaya hai.
4. Haafiz Ibne Hajar رحمته الله²⁹, Maulana Abdul Hai Hanafi رحمته الله³⁰, Maulana Khaleel Ahmad Saharanpuri رحمته الله³¹ aur Maulana Shooq Nemwi رحمته الله³² waghaira ne Raful Yadain ki hadees mein Sunan Bayhaqi se jumla فَمَا زِلْتُ تِلْكَ

²⁴ P109-110

²⁵ Abu Dawood Ma'a Aun: V2 P448; Tohfatul Hauzi: V2 P104; At Talkhees: 1/1/222; Neel ul Autaar: 2/3/12; At Tehqeeq ar Raasikh: P109

²⁶ Aun al Ma'abood: V2 P449

²⁷ V1 P61

²⁸ Fathul Baari

²⁹ At Talkhees: P81

³⁰ Takhreej e Hidaaya

³¹ Ba Zill al Majhood

³² Asaar as Sunan

ناقل کیا ہے۔ لیکن Hyderabad میں جو Sunan Bayhaqi taba'a hui hai, isse ye jumla udā hi diya gaya hai.

Ab qaraeen khayal farmae'n ke in haal ke mane'en e Raful Yadain ko jhoota kahe'n yaa Qadeemi Ulama ko saccha samjhe'n. *Sach hai*

Tum Hi Kaho Raast Kisko Maanu'n Murda Qatal Ko Yaa Wisl Ki Tayyari Ko?

Doobne waala tinke ka sahaara dhoodhta hai, aur Irshad e Ilāhi saccha hai ke: "*Baatil Ko Qaraar Nahi*".³³

Isi silsila mein aulana Yahya Sahab Gondalwi hafizahullahka ek mazmoon "Hadees e Nabawi ﷺ Mein Tehreef Ki Taaza Misaal" shāae hua hai. Isme inho'n ne 6 tehrifaat ki nishandahi ki hai, jinme zikr kiye gae maqamaat ke alaawa bhi chand hain, mislan:

5. Ulama e Ahnaaf ke paas 20 raka'at Taraweeh ke bare mein koi qabil e etemaad daleel maujood nahi thi. Chunache inho'n ne apne is mazhab ko saabit karne ke liye 1318h mein jo Abu Dawood taba'a ki, isme ek hadees mein tehreef kar daali. Chunache Hazrat Ubai رضي الله عنه³⁴ ki hadees jo Abu Dawood mein maujood hai, uske asal alfaaz ye hain *كَانَ أَبِي يُصَلِّي لَهُمْ عَشْرِينَ لَيْلَةً*: "*Hazrat Ubai رضي الله عنه ihe'n 20 raka'at taraweeh padhate the*". In hazraat ne *عَشْرِينَ لَيْلَةً Ashreen Lailah* ki bajaae *عَشْرِينَ رَكْعَةً Ashreen Raka'at* kardiya. Jiska ma'ani ye hai ke Hazrat Ubai رضي الله عنه 20 raka'at padhate the. Hadees mein to tabdeeli kardi, magar khilaf e hadees mazhab ko naa badal sakey.
6. Aise hi unke paas koi aisi saheeh riwayat maujood naa thi, jo Surah Fateha padhne ki saraahat se nafee karti ho, to inho'n ne ek zaeef riwayat ko saheeh banaane ke liye Ibne Majja ki ek sanad mein tehreef kardi. Asal Sanad you'n hai. *عَنِ الْحَسَنِ بْنِ الصَّالِحِ عَنْ جَابِرٍ عَنْ أَبِي الزُّبَيْرِ*. Magar jab unho'n ne Ibne Majja taba'a ki to is ki sanad mein you'n tehreef ki *عَنِ الْحَسَنِ بْنِ الصَّالِحِ عَنْ جَابِرٍ وَأَبِي الزُّبَيْرِ* yaani عَنْ ko giraa kar iski jagah waao *و* milaa di. Taake inki tehreef se ghair saabit shuda riwayat saheeh hadees ka maqaam haasil kar sakey. Jaisa ke Mohaddis Gondalwi hafizahullah ne bhi ye baat zikr ki hai jo ke Number 1 ke tahet guzar chuke hai.
7. Haal hi mein unho'n ne Karachi se Saheeh Bukhari, tarjuma ke sath shāae ki hai. Isme Hazrat Ayesha رضي الله عنها ki saheeh o muttafiq a'alai hadees 8 raka'at taraweeh par saraahatan dalaalat karti hai. Uske alfaaz ye hain: *مَا كَانَ يَزِيدُ فِي رَمَضَانَ أَوْ فِي غَيْرِهِ عَلَى إِحْدَى عَشَرَ رَكْعَةً* "*Aap Ramzan yaa ghair Ramzan mein 11 raka'ato'n se ziyada nahi padha karte the*". Ab mutarjim bukhari mein unho'n ne lafz e ramzan ko nikal diya hai, taake Urdu khuwa'n tabqa is masla ki haqeeqat ko naa paa sakey.
8. Musannaf Ibne Abi Shaiba mein ye tabdeeli ki ke isme jab namaz mein hath baandhne ki riwayat aai to is riwayat mein *تَحْتَ السُّرَّةِ* ke alfaaz ka izaafa kar diya. Halaan'ke asal nuskha mein ye alfaaz maujood nahi the. Sabse pehle ye ghalati ek buzrug Ibne Qatlu Bagha se hui. Unse ye ghalat ek makhsos zehni saakht ke zer e asar, lekin ghalebanaa-daa'nsta taur par hui aur in alfaaz ka izaafa hua magar jab in hazraat ne Karachi se Ibne Abi Shaiba taba'a ki to jis tabaa-at ka aks liya tha, choon'ke us mein *تَحْتَ السُّرَّةِ* ke alfaaz maujood nahi the, lehaza unho'n ne taba'a karte waqt bareek qalam ke sath likh kar Ibne Qatlu Bagha ki ghalati ko tehreef mein tabdeel kar diya. Is tarha inho'n ne namaz mein *Seene par* ki bajaae *zer e naaf* hath baandhne chahiye ko sirf 2 alfaaz ke izaafe ke sath tabdeel kar diya.³⁵

Hafta Roza Al Etesaam Mein Ek Istefta:

In tehrifaat aur taghaiyyur o tabaddul ke silsila mein hi Hazrat ul Allaam Shaikh ul Hadees Maulana Sultan Mahmood رحمته الله Mohaddis Jalalpuri Peerwala Multan ka ek Risaala *سنن أبي داود على تحريف الغالين في سنن أبي داود* shāae

³³ At Tehkheeq Ar Raasikh: P109-110 Hashiya mamuli tarmeem ke sath

³⁴ T: PDF mein Abi ke aage Sahabi ka naam nahi hai.

³⁵ Ba-hawaala: Hafta Roza al Etesaam, Lahore Jild 16, Shumara 42, Baabat 18 Shaban 1410h ba-mutabiq 16th March 1990

hua tha. Kai saal ke baad isey haft roza Al Etesaam, Lahore ne bhi shaae kiya tha. Jise "Sunan Abu Dawood Mein Tehreef" ke zer e unwan shae kiya gaya. Isme pehle ek istefta hai, jisme saail ne poocha hai: Abu Dawood, jo-ke Fareed Book Stall, Lahore ki chaapi hui hai, iski pehli jild ke P531 par you'n tehreer hai:

حدثنا شجاع بن محمد حدثنا هاشم أخبرنا يونس بن عبيد عن الحسن بن عمر بن الخطاب جمع الناس على أبي بن كعب كان يصلي لهم عشرين ركعة ولا يقنت بهم إلا في النصف الباقي....

"Hame'n Shuja'a bin Muhammad ne hadees bayan ki, hame'n Hashim ne hadees bayan ki, hame'n Yunus bin Obaid ne Hasan ke waaste se khabar di ke Hazrat Umar bin Khattab رضي الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضي الله عنه ki imaamat par ekatthe kiya aur wo logo'n ko 20 raka'ate'n padhate the aur dua e qunoot sirf nisf e saani mein hi karte the".

Halaa'nke isi hadees mein Abu Dawood³⁶ mein عشرين ليلة hai aur Mishkat³⁷ mein عشرين ليلة, Mazahir e Haq³⁸ mein bhi عشرين ليلة hi hai. Is liye عشرين ليلة ki jagah ركعة عشرين (20 rakat) Fareed Book Stall waale Mutarjim Abdul Hakeem Khan Akhtar ki ikhtera'a malum hoti hai. Aur uske hashiya par Mutarjim ne ek note darj kiya hai, jo hasb e zail hai: "Is hadees ke alfaaz ركعة عشرين كان يصلي لهم ka waazeh matlab ye hai ke inhe'n 20 raka'aten padhaate the. Lekin Maulana Waheeduzzama Sahabn ne in lafzo'n ka ye tarjuma kiya hai ke wo logo'n ke sath 20 raato'n tak namaz padha karte the aur عشرين ركعة ka 20 raato'n tak tarjuma karke mumkin hai ke Allama Sahab ne apne ham khayal logo'n ko mutmaeen yaa khush kar liya ho lekin tarjumani ke parda mein hadees ko baazeecha e atfaal banaa kar khayaanat aur dhaandhli ka aisa irtakaab kiya hai ka ahle ilm ko hargiz zeb nahi deta".

Ikhtelafi masael mein apne mauqaf ko durust manwaane ke liye ahadees mein katar biyunat kar jaana ahle ilm ka Shewa nahi. Wallahu Aalam

Ab istefsar ye hai ke Sunan Abu Dawood ke nuskhe mein alfaaz عشرين ركعة saheeh hain yaa عشرين ليلة aur ye katar biyunat kis zamana mein hui? Aur iska baani kaun hai?

Aapka khadim Ali Muhammad, Khateeb Jame Masjid Ahle Hadees Madaad, Daak Khana Khaas, Ba-raasta Jandiyaala Sher Khan, Zila o Tehseel Shekhupura, Pakistan

Is par Al Etesaam ke is waqt ke mudeer aur ma'aroor mufassir Maulana Hafiz Salahuddin Sahab Yusuf hafizahullah ne ye note likha:

Ye areeza padh kar sakht tajjub hua ke asal arbi nuskhe mein to in hazraat ne tehreef kit hi, ab banae faasid a'ala al faasid, ke mutabiq ek barailwi nashir ne is tehreef ko urdu mein muntaqil karke aur is par mazkura hashiya araai karke (naale chor naale chitar) yaani (chori aur seena zori) ka kirdar adaa kiya hai, yaani tehreef ka kirdar adaa karne waale khud hain lekin ise Ahle Hadees Mutarjim Maulana Waheeduz Zaman Khan marhoom ke sar mandh diya hai, jinho'n ne bilkul saheeh tarjuma kiya hai. Fainna Lillahi Wa Inna lalaihi Rajeoon.

³⁶ V2 P65 (Egypt Print)

³⁷ Lahore edition

³⁸ Lucknow Edition

Shaikh ul Hadees Maulana Sultan Mehmood Sahab Mohaddis Jalalpuri Ka Ek Mohaqiqqaana Maqaala

بسم الله الرحمن الرحيم

الحمد لله وحده والصلاة والسلام على من لا نبي بعده

Ek paa'nch warqi risaala ba-unwaan 'Ghair Muqallideen Ke Safed Jhoot Ki Haqeeqat' nazar se guzra, jiska khulasa ye hai ke Taraweeh 20 rakaat hain 8 nahi, jisme musannif ne bahot sig hair zimmedaari ki baate'n likhi hain, lekin unke jawab ki zaroorat nahi. Is liye ke ye masla sadiyo'n se ulama ke mabain mauzu e bahes reh chuka hai aur is par fariqain ki taraf se is qadar likha jaa chukka hai ke ab mazeded likhna ek chedkhaani aur bahes baraae bahes ke alaawa kuch nahi. Albatta sirf ek baat aisi nazar se guzri jo nai hai. Aur khatra hai ke isse nae fitne janam le'nge. Is liye zaroori samajhta hu'n ke ulama e islam koispar tawajje dilaai jaae. Taake aainda ke liye is qism ki napaak tehreefo'n ko deeni dafaatir mein raah paane se roka jaa sake. Aur wo baat ye hai ke risaala mazkura ke page 5 par Abu Dawood Shareef ke hawala se ek hadees ke alfaaz you'n naqal kiye gae hain:

حدثنا شجاع بن محمد ثنا هاشم اخبرنا يونس بن عبيد عن الاحسن ان عمر بن الخطاب جمع الناس على ابي بن كعب كان يصلي لهم
عشرين ركعة³⁹

Hazrat Hasan Basri رحمته الله bayan karte hain ke Hazrat Umar Farooq رضي الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضي الله عنه ki imaamat par ekatthe kiya aur logo'n ko 20 rakaat padhate the.

Ye hai musannif e risaala ki ibaaat, is me khat kasheeda lafz yaani ركعة ghalat hai, saheeh lafz ليلة hai. Yaani Abu Dawood Shareef ki asal hadees ke alfaaz you'n hain:

حدثنا شجاع بن محمد ثنا هاشم اخبرنا يونس بن عبيد عن الاحسن ان عمر بن الخطاب جمع الناس على ابي بن كعب كان يصلي لهم
عشرين ليلة

Hazrat Hasan Basri رحمته الله bayan karte hain ke Hazrat Umar Farooq رضي الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضي الله عنه ki imaamat par ekatthe kiya, wo logo'n ko 20 raate'n taraweeh padhate the aur nisf saani ke siwa dua e qunoot nahi karte the. Jab aakhri ashra aata to jamat karaana chhod-dete aur apne ghar mein namaz padhte aur log kehte ke Ubai bhag gae hain.

Ye hain hadees ke asal alfaaz jinme 20 raato'n ka zikar hai, naake 20 rakaato'n ka. Aur zahir hai ke ليلة ki bajaare ركعة ka lafz laana aur usey 20 taraweeh ke saboot ke liye mustadal banana ek ahem deeni kitab mein sharmnaak tehreef hai. Agar sawal paida ho ke jab ليلة ki bajaare ركعة baaz matbua'a nuskho'n mein maujood hai to phir isey tehreef kyou'n kaha jaae? To jawaban arz hai ke jin nuskho'n mein lafz ركعة maujood hai unki haqeeqat baad mein bayan ki jaaegi. Isse pehle wo shawaahid dekh liye jaae'n jo tehreef par dalaalat karte hain aur wo kai umoor hain.

Pehli Shahaadat:

1318 hijri tak Abu Dawood ke jitne nuskhe Hindustan mein taba'a hue, in sab mein ليلة ka lafz hi matbua hai. Kahee'n ركعة wale nuskhe ka ishaara nahi aur isi tarha bairoon e hind aaj tak jaha'n bhi ye kitab taba'a hui. In tamam matbua'a nuskho'n mein lafz ليلة hi marqoom hai. Kahee'n bhi ركعة ka ishaara tak nahi hai. Siwaae in 2-3 nuskho'n ke jinko deobandi nashereen ne taba'a karaaya, jinka zikar baad mein aaega.

³⁹ Bahawaala Haft Roiza al Etesaam Lahore, Jild 16, Shumara: 42
Baabat 18 Shaban 1410 hijri, ba-mutabiq 16 March 1990

Doosri Shahaadat:

Jin aslaaf aimma o ulama ne Sunan Abu Dawood ke halae se yehi hadees naqal farmai, in sab ne ليلة ka lafz naqal kiya hai, kisi ne bhi ركعة ke nuskhe ka saraahatan yaa ishaaratan zikar nahi kiya. Mulaheza ho⁴⁰ ki pehli hadees, jisko Saheb e Mishkat ne you'n naqal kiya hai:

حدثنا شجاع بن محمد ثنا هاشم اخبرنا يونس بن عبيد عن الاحسن ان عمر بن الخطاب جمع الناس على ابي بن كعب كان يصلي

لهم عشرين ليلة ولا يقتت بهم الا في النصف الباقي فاذا كام العشر الاواخر يتخلف فصل في بيته فكانوا يقولون ابق ابي⁴¹

Hazrat Hasan Basri رضى الله عنه bayan karte hain ke Hazrat Umar Farooq رضى الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضى الله عنه ki imaamat par ekatthe kiya, wo logo'n ko 20 raate'n taraweeh padhate the aur nisf saani ke siwa dua e qunoot nahi karte the. Jab aakhri ashra aata to jamat karaana chhod-dete aur apne ghar mein namaz padhte aur log kehte ke Ubai bhag gae hain.

Isi tarha Nasbur Raaya by Imam Zeli al Hanafi mein hai:

Shafaiya ke paas dua e qunoot ko ramzan ke nisf e saani ke sath khaas karne ki 2 daleele'n hain. Pehli daleel Abu Dawood mein hai, Hazrat Hasan Basri رضى الله عنه bayan karte hain ke Hazrat Umar رضى الله عنه ne logo'n ko Hazrat Ubai رضى الله عنه ki imamat mein namaz e Taraweeh padhne par jama kiya aur wo logo'n ko 20 raate'n namaz padhate the.

Nez mukhtasar Sunan Abu Dawood by Hafiz al Munziri mein hain: Aur Hasan Basri bayan karte hain ke Hazrat Umar رضى الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضى الله عنه ki iqtada mein namaz padhne par ama kiya to wo inhe'n 20 raate'n namaz (taraweeh padhate the).⁴²

Maloom hona chahiye ke Mukhtasar Sunan Abu Dawood Imam Munziri ki kitab hai, jisme Imam Mausooof ne Sunan Abu Dawood ki talkhees farmai hai, yaani Abu Dawood ke matoon e hadees ko hazar e asaneed zikar farmaya hai. In teeno'n buzrug'o'n ki kutub se manqula ibaraat se wazeh ho jaata hai ke asal hadees mein ليلة hi hai aur inho'n ne yaa unke alaawa kisi doosre buzrug ne kahee'n bhi lafz ركعة ka ishara nahi kiya. Isi qism ke hawale bahot diye jaa sakte hain, lekin ikhtesar ke liye inhi par iktefa kiya jaata hai.

Teesri Shahaadat:

Imam Bayhaqi رضى الله عنه ne is hadees ko Imam Abu Dawood hi ke waaste se apni kitab As Sunan al Kubra mein musnadan riwayat kiya hai, jiske alfaaz ye hain: Hame khabar di Abul Ali rozbaari ne, hame khabar di Abu Bakar bin Daasa ne, hame hadees bayan ki Abu Dawood ne, hame hadees byan ki Shuja bin Muqallad ne, hame hadees bayan ki Hasheem ne, hame khabar di Yunus bin Obaid ne aur bataya ke Hazrat Hasan Basri bayan karte hain ke Umar Farooq رضى الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضى الله عنه ki iqtada mein namaz e taraweeh padhne par ekattha kiya. Wo inhe'n 20 raate'n namaz padhate the aur sirf nisf aakhir mein dua e qunoot karte the. Jab Ashra e akheera aata to jamat karwaana band kar dete aur apne ghar mein namaz padhte aur log kehte ke Ubai bhaag gae hain.⁴³

Chaho'nti Shahaadat:

Riwayat e mazkura ke chaho'nte jumle yaani فاذا كانت العشر الاواخر تخلف ka aghaaz faae ta'areef o tarteeb se haia ur zahir hai ke ye jumla doosre jumle yaani عشرين ليلة par murattab hai aur ye tarteeb is

⁴⁰ Mishkat al Masabeeh Baab al Qunoot: Fasl 3

⁴¹ Abu Dawood

⁴² Mukhtasar Sunan Abu Dawood by Hafiz al Munziri: V3 P125

⁴³ Sunan Kubra: V2 P498

waqt saheeh ho sakti hai jab is jumla mein lafz ليلة hi ho, agar is jumla mein ركعة ho to phir tarteeb aur tafre'e saheeh nahi rehte aur bawajood faae tafriya'a ke ye ibaat bejod se ban jaati hai.

Paa'nchwee'n Shahaadat:

Maulana Khaleel Ahmad Sahab Hanafi Saharanpuri ne apni mashoor kitab Bazal al Majhood Fee Hal Abu Dawood mein is hadees ko jab bagharz e sharha likha hai to lafz ليلة hi ko zikar kiya hai aur isi par apni sharha ki buniyad rakhi hai, inki ibaat ye hai: Hazrat Ubai رضي الله عنه logo'n ko 20 raate'n namaz padhate aur dua e qunoot sirf nisf e akheer mein hi karte the. Bazahir malum hota hai ke nisf e akheer (yaa nisf baaqi) se muraad ashra usta hai, goya wo sirf ashra wusta mein dua e qunoot karte the. Raha Ashra akheera to isme wo jamat karaana hi chhod jaate the aur logo'n se alag thalag apne ghar mein akele namaz padhte the. Jab ashra akheera aata to wo masjid mein alag ho jaate aur apne ghar mein taraweeh padhte to log kehte ke Ubai bhaag gae hain.

Is ibaat se wazeh hai ke maulana ne doosre ulama ke khilaf nisf e baaqi se 20 raato'n ka aakhri nisf yaani darmiyana ashra muraad liya hai. Halaa'nke baaqi ulama ne bil-khusoos Shawafe ne an nisf al baaqi se ramzan ka aakhri nisf murad liya hai aur maulana ka ye murad lena tab saheeh ho sakta hai ke jab lafz عشرين ليلة ka ho, agar lafz عشرين ركعة ka ho to phir iska nisf e baaqi to aakhri 10 rakaate'n ho'ngi naa ke Ramzan ka darmiyan ashra aur ghaleban maulana ne ye taujeeh is liye ki hai ke Shawafe ka mazhab hai ke qunoot al witr ramzan ke nisf e aakhri ke sath khaas hai. Aur wo log is hadees se istedlal karte hain. Ab is taujeeh se ye hadees inka mustadil nahi ban sakegi. Behrehaal iski kuch bhi kyou'n naa ho, maulana ne is lafz ko عشرين ليلة hi qaarar diya hai, ركعة nahi.

Phir ye baat bhi zer e ghaur rehni chaahiye ke Imam Abu Dawood ki Sunan ke nuskha jaat jo aapke shagirdo'n ne aapse naqal kiye muta'addid hain. Jinme se ziyada muta'arif 3 hain. Abu Ali Lului ka nuskha jo hamare bilaad mein matbua hai aur Ibne Daasa ka, aur Ibn al Arabi ka. In nuskho'n mein ikhtelafaat nuskh ko bil umoom shurrah ne bayan kar diya hai khususan Maulana Khaleel Ahmad Sahab ne bhi. Jaisa ke inho'n ne Hazrat Ali رضي الله عنه ki tahat as surra waali hadees ko Ibn al Arabi ke nuskha se naqal farma diya hai. In ibaat ye hai: "Aur ye baat bhi ilm mein rahe ke inho'n ne hashiya mein is maqam par Ibne al Arabi se kai ahadees likhi hain, munasib malum hota hai ke inhe'n zikar kar de'n. Ruwaat e sanad ke asmaa aur unke saheeh zabt ke baad kehte hain ke Hazrat Ali رضي الله عنه ne farmaya: Sunnat ye hai ke dae'n hatheli ko bae'n hatheli ke oopar naaf ke neeche baandha jaae".⁴⁴

Is hadees ko Imam Ahmad aur Abu Dawood ne riwayat kiya hai. Imam Shaukani khete hain ke ye hadees Abu Dawood ke baaz nuskho'n mein maujood hai, yaani Ibne al Arabi ke nuskha mein maujood hai aur uske alaawa doosre kisi nuskhe mein nahi hai.

Mulaheza:

Yaha'n ye baat mulaheza ho ke kis tarha maulana ne is maqam par doosre nuskhe ki riwayat is jagah bayan farma kar iski sharha bhi kardi aur apne dalaael e muta'aleqa tahat us surra mein isko bhi pesh kardiya. Ab agar Hazrat Ubai ki hadees mein bhi nuskho'n ka ikhtelaf hota aur kahee'n bhi lafz ركعة ka wajood hota to maulana apne istedlal ki khatir iska zikar farmate aur apne mustadlaat mein ek daleel badha lete. Halaa'nke 20 rakaat saabit karne ke liye inho'n ne Allama Nemwi ki kitab Asaar as Sunan meins e wo riwayat e'n naqal kardi hain, jinke jawabat kai baar ulama e hadees de chuke hain. Lekin is riwayat ke

⁴⁴ Bazal al Majhood: V2 P23

ishara tak nahi farmaya. In mazkura baala shawaahid se wazeh ho jaata hai ke asal lafz **عشرين ليلة** hi hai, aur isko **عشرين ركعة** banana tehreef hai.

Ye Tehreef Kab Hui? Kisne Ki? Aur Kyou'n Ki?

Ham pehle waazeh kar chuke hain ke hind mein 1318 hijri tak jitne nuskhe sunan ke matbua'a hue hain, in sab ke sab mein **عشرين ليلة** hi matbua'a hai aur kisi qism ka koi ishara nuskho'n ke ikhtelaf ka nahi hai. Albatta jab Maulana Mehmood Hasan ke hawaashi ke sath sunan ko chapwaya gaya to nashereen ne khud yaa kisi ke mashwara se matan mein **ليلة** aur uske oopar **ن** ka nishan dekar hashiya par **ركعة** likh diya. Iske baad jab Maulana Fakhar ul Hasan ke hawashi ke sath taba karaya gaya to iske matan mein **ركعة** likha aur uske oopar **ن** ka nishan dekar hashiya par **ليلة** likh diya, taake ye tassur aam ho jaae ke yaha'n nuskho'n ka ikhtelaf hai.

Isi tarha Bazl al Majhood ke sath Sunan Abu Dawood ki taba'a ke waqt matan mein **ليلة** likha aur oopar **ن** ka nishan dekar hashiya par likha. Aur uske sath hi ye ibaat likh di. **كذا في نسخة مقررة على الشيخ مولانا محمد اسحاق**. Baghair is wazaahat ke, ke ye ibaat kiski hai? Is nuskha ko kisne dekha tha aur kaha'n dekha tha aur ab wo nuskha kaha'n hai? Yaad rahe ke ye ibaat Maulana ki sharha ki ibaat mein nahi, balke asal kitab yaani Sunan Abu Dawood ke hashiya par likhi gai hai.

Pas ye ibaat majhool al qaael hone ki binaa par qabil e etedmad hai. Ab zahir hai ke is poori ki poori karwai se ye tassur dena maqsood tha ke Sunan Abu Dawood ke baaz nuskho'n mein **عشرين ركعة** maujood hai taake is hadees ko 20 rakaat taraweesh ke suboot mein pesh kiya jaa sake. Lekin shawahid ke hote hue is karwai ko ek qism ki tadlees aur talbees naa samjha jaae to kya kha jaae?

Agar koi kam faham ye shubha paida karne ki koshish kare ke kya ye ho sakta hai ke aise ulama ke naam par aur unke hawashi ke sath kitabe'n chapwai jaae'n aur in kitabo'n mein aisi tehreef ki jaa aur wo khud yaa unke shagird jo bade bade ulama hain, is par khamosh rahe'n, ye kaise mumkin hai? To inhe'n malum hona chahiye ke ye mumkin aur naa-mumkin ki bahes befaa'eda hai. Duniya mein isse badi anhooni bate'n ho chuki aur aaj tak maujood haina ur kisi ko bhi siwaae zabaani baato'n ke inki islah ki taufeeq nahi mili.

Kitabullah Mein Tehreef o Izaafa:

Hazrat Mehmood ul Hasan Sahab se kaun waqif nahi, aur inki kitab Ezah al Adillah ko kaun nahi jaanta, jo maulana ne ek Ahle Hadees alim ke jawab mein likhi, jabke is alim ne Rad e Taqleed par ayat

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

se istedlaal kiya to maulana ne iska jawab diya aur apne khayal mein iske jawab mein ek ayat bhi likh di aur isi apni pesh karda ayat ko mustadal banaya. Lekin is ayat ka maujuda kalam e majeed mein kahee'n bhi wajood nahi.

Chunache wo likhte hain: Ab isse saaf zahir hai ke fil haqeeqat hukm to hukm e khudawandi hai aur mansab e hukumat Ambiya e Ikram ﷺ o Imam o Qaazi o Aimmah Mujtahideen ya deegar Ulil Amr ataae khudawand mata'aal baeena is tarha par hoga. Jaise mansab e hukam, hukkam e matehat ke haq mein ataae hukkam baalaa dast hota hai aur jaise ataa-at e hukkam matehat saraasar ataa-at e hukkam baala dast samjhi jaati hai. Isi tarha par ataa-at e ambiya e ikram ﷺ o jumla ulil amr baeena ataa-at e khudawand jalle jalaalahu khayal ki jaaegi aur muttabeen abmiya ikram ﷺ aur deegar ulil amr ko kharij az ataa-at e khudawandi samajhna aisa hoga jaisa muttabeen e ahkam e hukkam matehat ko koi kam faham kharij az ataa-at e hukkam baala dast kehne lage, yehi wajah hai ke ye irshad hua.

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ وَأُولِي الْأَمْرِ مِنْكُمْ.

zahir hai ke oolil amr se murad is ayat mein siwae ambiya ikram ﷺ aur koi hain. So dekhiye is ayat se saaf zahir hai ke hazraat e Ambiya o jumla ulil amr wajib ul itteba hain.

Aapne ayat فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ to dekhli aur aapko ye ab tak malum naa hua ke jis Quran e Kareem mein ye ayat hai, usi Quran mein ayat e mazkoora bilaa ma'aruza ahqar bhi maujood hai. Ajab nahi ke aap dono'n ayato'n ko hasb e adat muta'arz samajh kar ek ke nasikh aur doosri ke mansookh hone ka fatwa lagane lage'n. Inteha ⁴⁵

Saabeq ibaaarat ko ghaur se dekha jaae ke maulana marhoom kis tarha Ahle Hadees alim ki pesh karda ayat فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ke muqable mein ek doosri ayat pesh kar rahe hain, jiske alfaaz ye hain: فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ وَأُولِي الْأَمْرِ مِنْكُمْ Aur kis tarha is ahle hadees alim ki bhapti kaste hue farmate hain ke wo ayat to dekh li lekin ye doosri ayat ma'aruza ahqar aapko ab tak pataa nahi chala. Ab sawal ye paida hota hai ke ye doosri ayat jiska ta'aruf maulana ayat e mazkura baala ma'aruza ahqar ke alfaz se karaa rahe hain, Quran e Majeed ke kis para mein hai?

Ye kitab maulana ke naam se chapi aur ghalebani apki zindagi mein chapi aur aapke shagirdo'n ne jo bade bade ulama the, dekhi. Kya kisi ko taufeeq mili ke iski islah kare, agar ye namumkin si baat wajud mein aa sakti hai to phir is qism ki kisi bhi kotahi ko jo kisi se bhi sarzad ho, namumkin nahi kaha jaa sakta aur is qism ki kotahiyo'n ki koi taujeeh nahi ho sakti siwaa iske ke: ⁴⁶ الْعِصْمَةُ بِهِ وَلِرَسُولِهِ خَاصَّةً

Maulana Mausooof ki zindagi mein ye kitab 3 martaba shaae hui. Pehli baar 1299 mein aur doosri martaba 31 saal ke baad 1330 mein aur uske baad teesri baar bhi isey shaae kiya gaya aur phir mausoof 1339 mein wafat paa gae. 40 saal ke is taweel arsa mein mausoof ko ye ghalati nazar nahi aai aur naa unke kisi aqeedatmand aur mureed ne is ghalati ko mehsoos kiya. Aur iski wajah ye thi ke mausoof ki nigah mein ye ghalati naa thi. Kyou'nke andhi taqleed mein lat-pat hone ki wajah se unke zahen par ye ayat isi tarha

⁴⁵ Ezah al Adillah: P97

⁴⁶ Haft Roza Al Etesaam 23 Zil Qaeda 1408 – 8th July 1988

naqsh thi. Warna 40 saal mein ek bacha paida hokar jawaani ki inteha tak paho'nch jaata hai aur zindagi ke mukhtalif tajrubaat isey haasil ho jaate hain. Jaamid taqleed ki bimari ne in hazraat ko is had tak andha kar rakha hai ke ustado'n, shagirdo'n aur mureedo'n mein se kisi ko bhi ye ghalati dikhai naa di aur is ka eteraaf kai deobandiyo'n ne khud apni tehreero'n ke zariye kiya hai.

Ek arsa ke baad baaz hazraat ne kuch himmat ki aur isey (afsosnaak ghalati) (sabaqat e qalam) aur (kaatim ki ghalati) qarar diya.⁴⁷ Jabke dar-haqeeqat ye sahoon o sabaqat e qalam nahi, naa kaatib ki ghalati aur iski daleel hai Adilla Kamela⁴⁸ mein khud inka apna kalam hai.

Isi tarha is baat par baaz deegar ghar ki gawahiya'n bhi maujood hain, mislan:

Maulana Amir Usmani رحمہ اللہ Deobandi ne apne risaala Tajalli mein is tehreer par jo tabserah farmaya hai, wo inhi ke alfaaz mein mulaheza farame'n: "*Kitabat ki ghalati is liye nahi kahi jaa sakti ke Hazrat Shaikh ul Hind ka istedlal hi is tukdey par qaaem hai, jo izaafa shuda hai aur ayat ka isi izaafa shuda shakal ka Quran mein maujood hona wo shadd o madd se bayan farma rahe hain. Ooolil Amr ke wajib ul itteba hone ka istembaat bhi usi se aakar rahe hain aur hairat dar-hairat hai ke jis maqsad ke liye asal ayat nazil hui thi, unke izaafa karda fakhre aur isse istedlal ne isey bilkul ulat diya hai*".⁴⁹

Hakeem Maulana M. Ashraf Sahab Sandhu رحمہ اللہ Ki Tehqikaat Ka Khulaasa:

Kutub e hadees mein taghaiyyur o tabaddal ke silsila mein hi Hakeem Maulana M. Ashraf Sahab Sandhu رحمہ اللہ ne bhi apni kitab Nataaej at Taqiyam ul Laileed mein badi tafseel zikar ki hai, chunache mausoof likhte hain:

1. "*Sunan Abu Dawood aisi mashoor o ma'arroof aur mustanad darsi kitab jo siha sitta ka juz shumar ki jaati hai, isme namaz e taraweeh ba jamat ka ibtedai waqea balafz you'n marwi hai: Hazrat Hasan Basri bayan karte hain ke Hazrat Umar Farooq رحمہ اللہ ne logo'n ko Hazrat Ubai bin Ka'ab رحمہ اللہ ki imaamat par ektatthe kiya, wo inhe'n 20 raate'n taraweeh padhate aur dua e qunoot karte the, siwae...*"⁵⁰

Al gharz duniya bhar ke matbua'a aur qadeemi qalmi nuskho'n mein ye hadees عشرين ليلة hi ke alfaaz se manqool hai. Naa sirf yehi balke Allama Waliuddin رحمہ اللہ aise mashoor mohaddis ne Mishkat al Masabeeh mein bhi ye hadees Abu Dawood ke naam se عشرين ليلة hi ke lafz se naqal ki hai. Chunache Mishkat Shareef ke jame'e qalmi aur tamam matbua'a nuskho'n mein ye hadees isi lafz se paai jaati hai. Mulaheza ho: Mishkat, Matbua'a Noor Muhammad Hanafi Naqshbandi (P114) Baab Qunoot Fil Witr, Fasl 3; Mirqah al Mafateeh Sharha Mishkat al Masabeeh Matbua'a Misr (P167) Fasl 3; Asha'ah al Lama'aat Sharha al Mishkat: Baab Qunoot Fil Witr: Fasl 3.

Pehla Hamla:

(Shaikh ul Hind Maulwi) Mehmood ul Hasan Sahab ne Sunan Abu Dawood Matbua'a Mujtabai Delhi ki tasheeh karte waqt is hadees ke matan mein to lafz عشرين ليلة hi rehne diya, lekin tasdeeq o taeed e hanafiyyat ke liye ليلة par nushqa ka nishan dekar hashiya mein you'n likha: Kaza Fee Nuskhatin Maqroo atin Aalaa Ash Shaikh Maulana Muhammad Ishaq Rahimahullah Ta'ala.⁵¹

⁴⁷ Adillah Kamela: P18-19; Quran o Hadees Mein Tehreef: P70-71

⁴⁸ P 18

⁴⁹ Tajalli, Deoband: November 1962: P61-62, ba-hawaala Tauzeeh ul Kalam: V1 P255; Quran o Hadees Mein Tehreef: P74

⁵⁰ Sunan Abu Dawood: Baab al Qunoot Fil Witr matbua'a Misr; Abu Dawood: Matbua'a Qadri, Delhi 1272 V1 P201; Abu Dawood: Matbua'a Muhammadi, Delhi: 1264 V1 P203

⁵¹ Abu Dawood: V1 P219

Doosra Hamla:

Maulwi Khaleel Ahmad Sahab Saharanpuri ne Shaikh ul Hind ki taseeh karda Abu Dawood ko pasand karte hue Bazil al Majhood Fee Hal Abu Dawood is par likhi hai aur Baab e Qunoot Fil Witr ki hadees عشرين ليلة ke matan aur hashiya ko isi tarha bahal rakhte hue kamoshi ikhteyar ki hai. Yaani matan Abu Dawood mein to عشرين ليلة hi rakha aur hashiya par likh diya (raka'ah) Kazaa Fee Nuskha Maqroo atin Aalaa Ash Shaikh Maulana Muhammad Ishaq Rahimahullah Ta'ala.⁵² Goya aane waali naslo'n ko dhoka diya hai ke Sunan Abu Dawood mein عشرين ليلة aur عشرين ركعة dono tarha aaya hai.

Hazrat Shaikh Muhammad Ishaq Mohaddis Dahelwi ke dars par iftera ki haqeeqat ko janne ke liye Hazrat Shaikh ke khas hanafi talameza se Maulana Ali Ahmad Sahab Sharanpuri jo khaas taur par Hazrat Shaikh ke dars ka hawala zikar kerne ke aadi hain, unke hashiya ka dekh lena zaroori hai. Chunache Saheeh Bukhari (baab Iza Aqimatis Salah Falaa Salata Illal Maktuba) ke hashiya mein baghair apni tehqeeq kiye sirf Hazrat Shaikh ul Hind ke qaul se (Illa Rakaatal Fajr) Bayhaqi ka hawal likha hai. Agar Saharanpuri Sahab (ركعة) waale nuskhe ka zikar dars e shaikh mein sun paate to apne hashiya Mishkat ya Bukhari mein zaroor zikar karte aur aise hi Hazrat Shaikh ke doosre talmeez Nawab Qutubuddin Sahab ne bhi Mazahir ul Haq mein zikar nahi kiya.

Phir Shaikh ke qareeb ke zamana mein 2 hanafi buzrugo'n ki tasheeh se Sunan Abu Dawood ke 2 nuskhe matbua'a hain. Ek Qadri Dahelwi aur Doosre Muhammadi Dahelwo the. Inme bhi hanafi buzrugo'n ne (ركعة) wale nuskhe ka zikar nahi kiya, jo is amr ki mujassam daleel hai. Ke ye sab ba'ab ki saakht bardakht hai.

Teesra Hamla:

Maulwi Fakhar ul Hussain aur Faiz ul Hasan sahebaan Gangohi rukn e rakeen deoband dono'n baap bete ne Abu Dawood Matbua'a Majeedi Kanpur 1345 hijri ki tasheeh o hawashi karte hue (ركعة) ko matan e hadees mein likh kar asal par (nuskha) ka nishan dete hue hashiya mein (ليلة) ko nuskha qarar de diya.⁵³

Chhaho'nta Hamla:

Cahhaho'nte shahsawar ne Abu Dawood matbua'a Nol Kishor ki tasheeh karte hue pehle teeno'n se badh chadh kar johar you'n dikhae ke عشرين ليلة ke matan e hadees mein hi عشرين ركعة kar diya.⁵⁴

Allama Ze'eli Hanafi رحمه الله ne Nasbur Raaya mein⁵⁵, Ibne Nujaim رحمه الله Hanafi ne⁵⁶ mein, Ibne Hammam رحمه الله ne⁵⁷ mein, Allama Halabi رحمه الله ne⁵⁸ mein aur Mufti Ahmad Yaar Hanafi Barailwi ne⁵⁹ mein isi Abu Dawood ke hawale se naqal kiya hai aur in tamam ne عشرين ليلة ke alfaaz naqal karte hue is riwayat ko zaef qarar diya hai. Isi tarha Ibne Turkamani رحمه الله ne⁶⁰ mein is riwayat ke zaef o munqate hone ki saraahat ki hai.

Mulla Ali Qari Hanafi (d 1014h) ne Mirqat⁶¹ mein, Shaikh Abdul Haq Mohaddis Dahelwi ne Asha-at al Lama'aat⁶² mein aur Maulwi Qutubuddin Dahelwi Hanafi ne Mazahir e Haq⁶³ mein is riwayat ko Abu Dawood se عشرين ليلة ke alfaz se hi zikr kiya hai.⁶⁴

Yaha'n tak tamam bahes ka daar-o-madaar Sunan Abu Dawood ki riwayat thi aur agar Sunan Abu Dawood ki riwayat ke alaawa ye mazmoon kisi doosri riwayat mein wazaahat se maujood ho to Sunan Abu Dawood

⁵² Bazil al Majhood: P328

⁵³ Abu Dawood: P202 Ma'a Hashiya Ta'aleeq al Mahmood V1 Matbua'a Majeedi Kanpur

⁵⁴ Abu Dawood: P203 Matbua'a Nol Kishor

⁵⁵ V2 P126

⁵⁶ Al Bahr ur Raaeq: V2 P40

⁵⁷ Fathul Qadeer: V1 P375

⁵⁸ Mustamla: P416

⁵⁹ Jaa al Haq: V2 P95

⁶⁰ Al Jauhar an Naqee: V2 P498

⁶¹ V3 P184

⁶² V1 P581

⁶³ V1 P416

⁶⁴ Tohfa Hanafiyya: P39

ki is riwayat ka saheeh mahel e waqu malum ho jaaega aur haqeeqat ye hai ke is silsila mein bilkul wazeh aur saheeh riwayat maujood hai. Jo ikhtelaf ka do-tok alfaz mein faisla kar deti hai, chunace wo riwayat mulaheza farmae'n: "Imam Ibne Sireen رحمته الله bayan karte hain ke Hazrat Ubai bin Ka'ab رحمته الله Hazrat Umar bin Khattab رحمته الله ke daur e khilafat mein Ramzan ul Mubarak ke mahine mein logo'n ki imamat kiya karte the aur jab nisf ramzan guzar jaata to wo ruku ke baad qunoot e jahar (buland awaaz) se padhte the. Jab 20 raate'n (عشرين ليلة) guzar jaatee'n to wo (Ubai bin Ka'ab رحمته الله) apne ghar waalo'n ke haa'n chale jaate aur logo'n ki imaamat Hazrat Abu Haleema Moaz al Qaari رحمته الله karwate aur wo aakhri ashra mein qunoot jaher se padhte the. Yaha'n tak ke muqtadi inki duae'n sunte the. Wo (Hazrat Abu Halima رحمته الله) kehte: Aye Allah! Baarishe'n naa hone se qahet saali ho gai hai..... isi par log ameen keh dete. To Hazrat Abu Halima رحمته الله unse kehte: Tum ameen kehne mein bahot jaldi karte ho, mujhe chodo, taake main dua mukammal kar liya karu'n. (Aur barish talab karne ki dua ke baad tum ameen kaho)".⁶⁵

Ye hadees aala darje ki saheeh hadees hai. Imam Abdur Razzaq ke ustad Moammar bin Rashid al Azdi al Basri *Siqa Sabt* aur *Faazil* hain aur kutub e sitta ke raawi hain aur unke ustad Ayyub in Abi Tameemah Kisan al Sakhtiyani bhi *Siqa Sabt* aur *Hujjah* hain aur kutub e sitta ke raawi hain aur unke ustad Muhammad bin Sireen al Ansari al Basri *Siqa Sabt Kabeer ul Qadr* (Bade Buzrug) hain. Aap riwayat bil-ma'ani ko taseleem nahi karte the. Aap 110h mein faut hue aur is waqt aapki umar 77 baras thi. Aap 33h mein Hazrat Usman bin Affan رحمته الله ke daur e hukumat mein paida hue. Abu Halima Moaz bin Haris bin al Arqam al Ansari al Khazraji رحمته الله Sahabi hain aur inhe'n *qaari* kaha jaata tha.⁶⁶

Ye Yaum e Hirah mein Shaheed hue the. Yaum e Hirah 64h mein pesh aaya aur is waqt Ibne Sireen رحمته الله 31 saal ke the, to is tarha inki mulaqaat Abu Halima Al Qaari se mumkin hai aur ye hadees mutsal hai.

Is riwayat se sabit hua ke Hazrat Ubai bin Ka'ab رحمته الله 20 raato'n tak taraweeh padha kar apne ghar chale jaate aur baqiya aakhri ashrah mein Hazrat Abu Halima Moaz al Qaari رحمته الله logo'n ki imaamat farmaya karte the. Is waqeh hadees se sabit ho gaya ke hadees mein asal alfaaz عشرين ركعة (bees raate'n) hi hain aur عشرين ركة (bees raka'at) ke alfaaz baaz logo'n ka wahem hai, yaa baaz log jaan boojh kar is ilmi khayaanat ke murtakib hue hain aur apne maslak ko dhoka o fraud se sabit karna chhate hain. Nez is mufassil riwayat se ye bhi sabit hogaya ke Maulana Khaleel Ahmad Saharanpuri رحمته الله ne *Bazil al Majhood* mein nisf al baaqi ka jo matlab bayan kiya hai wo bhi ghalat hai, balke nisf al baaqi ka matlab Ramzan ul Mubarak ka nisf hai.⁶⁷

2. Imam Abu Dawood رحمته الله ne Hazrat Abdullah bin Masood رحمته الله se marwi riwayat e a'adm e Raful Yadain par jirah karte hue kaha tha: "Ye taweel hadees ka ikhtesar hai aur ye saheeh nahi, is ma'ane par (ke dobara raful yadain naa karte the)".⁶⁸

Imam Abu Dawood رحمته الله ki is jirah ko unke hawale se Saheb e Mishkat ne Mishkat⁶⁹ par Allama Ibne Abdul Bar رحمته الله ne At Tamheed mein⁷⁰, Hafiz Ibne Hajar رحمته الله ne At Talkhees mein⁷¹, aur Allama Shaukani رحمته الله ne Neel ul Autaar mein⁷² naqal kiya hai.

⁶⁵ Musannaf Abdur Razzaq: H7724 (Al Majlis al Ilmi, Karachi edition)

⁶⁶ Al Isaabah: V4 P109; Quran o Hadees Mein Tehreef: P240-241

⁶⁷ Quran o Hadees Mein Tehreef: P238-242

⁶⁸ Abdu Dawood Ma'an Al Aun al Ma'abood: V1 P274; Abdu Dawood: V1 P173 (Halab 1952 edition)

⁶⁹ P77

⁷⁰ V9 P220

⁷¹ At Talkhees: V1 P222

⁷² V2 P187

Mohaddis Azeemabadi رحمہ اللہ ne (Aun al Ma'abood Sharha Sunan Abu Dawood⁷³ mein saraahat ki hai ke mere paas 2 saheeh o motebar qalmi nuskhe hain. Jinme ye jirah maujood nahi hai. Lekin kitne sitam ki baat hai ke jab deobandi maktaba e fikr ke mohaddis e azeem Maulwi Fakhar ul Hasan Gangohi رحمہ اللہ ne Abu Dawood ko apni tasheeh se shaae kiya to is jirah ko matan se nikal diya.⁷⁴

Halaa'nke Maulwi Mahmood Hasan Khan رحمہ اللہ ki tasheeh se jo Abu Dawood ka nuskha shae hua tha, iske⁷⁵ hashiya par nuskha ki alaamat dekar likha hua tha ke ek nushqa mein ye ibaat bhi maujood hain, phir mazkurah tamam ibaat ko naqal kiya gaya hai.⁷⁶

3. Sunan Abu Dawood, Kitab us Salah mein Imam Abu Dawood ne ek baab irqaam farmaya hai: **بَابُ مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرْ**⁷⁷ aise hi ye baab Abu Dawood aur⁷⁸ aur Matbua Majeedi, Kanpur 1346h mein inhi alfaz se marqoom hai. Alaawa azee'n qadeem qalmi nuskho'n aur tamam Abu Dawood matbua Misr mein balfz mabu'u hai. Lekin Matbua Mujtabai, Delhi ne jab Sunan Abu Dawood ki tabaa-at ka iraad kiya to Maulana Mehmood ul Hasan رحمہ اللہ Sahab ko tasheeh ka zimmedar tehraaya. Shaikh ul Hind Sahab ne Abu Dawood (Matbua Mujtabai) ki tasheeh karte hue Imam Abu Dawood ke qaem karda baab **بَابُ مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرْ** ko matan se kharij karke apna man-ghadat baab ba-alfaaz **بَابُ مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرْ** ko matan e kitab mein darj dar diya aur is par nushqa ka nishan (ن) dekar hashiya mein likh diya ke baab **بَابُ مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرْ** aur **بَابُ مَنْ تَرَكَ الْقِرَاءَةَ فِيمَا جَهَرَ الْأَمَامَ** ye dono'n baab bhi mere dono'n nuskho'n mein marqoom hain.⁷⁹

Maulana Khaleel Ahmad Saharanpuri رحمہ اللہ se is hairat angez o tahaiyyar khez izaafa o tehreef par sabar naa ho saka, chunace apni tasheeh karda Abu Dawood par hashiya likhte hue farmate hain: "*Maulana Mehmood ul Hasan رحمہ اللہ ka darj karda baab **بَابُ مَنْ تَرَكَ الْقِرَاءَةَ فِيمَا جَهَرَ الْأَمَامَ** siwaae (inke tasheeh karda) nushqa ke duniya bhar ke kisi doosre nuskhe mein maujood nahi hai aur hashiya par jo 2 tarjume aur likhe hain, inme se ek baab jo **بَابُ مَنْ تَرَكَ الْقِرَاءَةَ فِيمَا جَهَرَ الْأَمَامَ** hai. Ye bhi pehle baab ki maanind hai, jo sirf Nushqa Mujtabai ke hashiya par hi paaya gaya hai. Iske alaawa kisi doosre nushqa mein maujood nahi hai aur doosra baab **بَابُ مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرْ** ye tarjuma duniya bhar ke jamee nuskha Abu Dawood mein maujood hai aur isi ko Saheb e Aun al Ma'abdood ne bhi ikhteyar kiya hai.... (Ashraf)"⁸⁰*

4. Baaz ulama o fuqaha ke nazdeek *Fathea Khalf al Imam* se rokne ki intehai aur aakhri daleel Ibme Majja ki hadees **لَهُ قِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةُ الْإِمَامِ** hai. Chunache Saheb e Hidayah ne isko qatai daleel qarar dete hue likha hai: "*Is par Sahaaba رضي الله عنهم ka ijma hai*".⁸¹

Lekin shamui qismat se iski sanad mein Jabir Ju'ufi mashoor kazzab raawi hai, jiske mutalliq Imam Tabari ne Imam Abu Hanifa رحمہ اللہ ka qaul you'n naqal kiya hai: "*Maine Jabir Ju'ufi se badaa jhoota koi nahi dekha*".⁸²

Naa sirf yehi, balke Muqaddama Saheeh Muslim mein hai ke Jabir Ju'ufi *ghaali raafzi* tha aur isey Iqarar tha ke mujhe 50,000 mauzu (man-ghadat) ahadees yaad hain. Jinme kisi doosre ka dakhil nahi.⁸³

Imam Ibne Majja ne riwayat e mazkurah ki sanad you'n naqal ki hai:

⁸⁴ **عَنْ أَبِي الزُّبَيْرِ عَنْ أَبِي جَابِرٍ الْجُعْفِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ** Jabir Ju'ufi se, Abu az Zubair se, Hazrat Jabir رحمہ اللہ se marwi hai.

⁷³ V1 P273

⁷⁴ Abu Dawood: P109

⁷⁵ V1 P116

⁷⁶ Quran o Hadees Mein Tehreef: P242-243

⁷⁷ Abu Dawood Delhi 1364h print

⁷⁸ P119 Qadri Printers Delhi 1271h edition

⁷⁹ Abu Dawood: V1 P127 (Mujtabai edition)

⁸⁰ Bazil al Majhood Fee Hal Abu Dawood: P65

⁸¹ Hidayah

⁸² Zel al Zel lit Tabari: P98

⁸³ Muqaddama Saheeh Muslim: P15

⁸⁴ Ibne Majja: P280

Ye sanad ba-lafze jame'e qadeem o jadeed qalimi o matbua nuskho'n mein manqool hai. Imam Ibne Maaja ke alaawa Imam Tahawi Hanafi, Hafiz Ibne Abdul Bar aur Hafiz Bayhaqi ne apni Sunan mein عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ se hi zikr ki hai. Balke khud Imam Ze'eli Hanafi ne Nasbur Raaya Fee Takhreej Ahadees al Hidayah⁸⁵ mein is sanad ko you'n zikr kiya hai: "*Hazrat Jabir رضي الله عنه se marwi hadees ko Imam Ibne Majja ne apni Sunan mein عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ ke tareeq se riwayat kiya hai*".⁸⁶

Lekin Maulwi Fakhar ul Hasan رحمته الله Sahab Gangohi, rukn e rakeen deoband ne Ibne Majja Matbua'a Farooqi, Delhi ki tasheeh karte hue apni taraf se isme ek wao ابو badhaa kar is sanad ko you'n kar diya: *Jabir Ju'ufi aur Hazrat Abu Az Zubair رضي الله عنه, dono'n Hazrat Jabir رضي الله عنه se.*

*karke Jabir Ju'ufi aur Hazrat Abu az Zubair رضي الله عنه dono'n ko Hazrat Jabir رضي الله عنه (Sahabi) ka shagird aur unse riwayat karne waale bana diya. Isse faaeda ye samjha ke qaeleen (Ahl Hadees) ka eteraaz rafa'a ho jaaega. Kyou'nke jhoota raawi jab siqa ki mutabea'at mein riwayat kare to hadees ki sehat mein kuch khalal waqe nahi hoga. Magar inki ye tamanna poori naa hui. Kyou'nke Matbua'a Farooqi ki naqal jab Matba'a Nizami aur Muhtabai, Delhi mein chapee to Maulwi Muhammad Tahir Hanafi ne is wao ابو ke khilaf hashiya par ye elaan shaae kar diya: "*Imam Ze'eli ne kaha hai ke عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ ke tareeq se riwayat kiya hai*".⁸⁷*

5. Hafiz Ibne Hajar رحمته الله jaise Khatimatul Huffaz ne Bayhaqi ke hawaala se you'n zikr kiya hai: "*Jab Aap عليه السلام ne Ruku ke liye takbeer kahi aur jab ruku se sar uthaaya to Aap عليه السلام ne Raful Yadain ki aur farmaya Allah ne uski sunli jine iski tareef ki*". Aur Bayhaqi mein ye alfaaz ziyada hain: "*Taa-dam e wapsee'n Aap عليه السلام ki yehi namaz rahi*".⁸⁸

Aur aise hi Haafiz Ibne Hajar رحمته الله ne Ad Diraaya Takhreej al Hidaaya meinb hi likha hai.⁸⁹

Shahida Shaahidum Min Ahliha: شَهِدَ شَاهِدُ مِنْ أَهْلِهَا

Aur to aur khud abnaa e deoband ne Bayhaqi ki is riwayat ko apni apni tasaneef mein zikr kiya hai. Chunace Maulana Khaleel Ahmad رحمته الله Sahab Saharanpuri likhte hain: "*Qaeleen e Raful Yadain ne kai hadees se istedlal kiya hai, jinme se hi Hazrat Ibne Umar رضي الله عنه se marwi hadees bhi hai jo Sunan e Kubra Bayhaqi mein hai*".⁹⁰

Mazeed dekhiye, isse zara aage, tambeeh ke unwan se likhte hain: "*Hazrat Ibne Umar رضي الله عنه se marwi is hadees ko zikr karke Imam Shaukani رحمته الله farmate hain: Imam Bayhaqi ne is hadees ko in izaafi kalimaat ke sath riwayat kiya hai ke Nabi عليه السلام ki namaz ka ye andaaz taa-dam e aakhir raha. Imam Ibnul Madeeni farmate hain: Mere nazdeek ye hadees tamam jahan waalo'n par hujjat hai. Jisne isey suna, is par amal karna waajib hai. Kyou'nke iski sanad par kisi qism ka koi eteraaz nahi hai aur ek dosori jagah wo farmate hain: Raful Yadain Imam Bayhaqi ke yaha'n Hazrat Ibne Umar رضي الله عنه se marwi hadees ki roo*

⁸⁵ P327

⁸⁶ Nasbur Raaya liz Ze'eli: V1 P230. Allama Ze'eli رحمته الله ke alaawa Hafiz Ibne Hajar رحمته الله ne hadees ko zikr karte hue likha hai: "*Aur isme Jabir Ju'ufi hai, jo-ke za'ef hai aur uske bare mein Imam Abu Hanifa رحمته الله ne kaha hai: Main ne isse bada jhoota koi nahi dekha*" Al Durriya Takhreej al Hidayah: P93

Aise hi Sunan Darqutni mein hai:

Darqutni: P126 (Matbua'a Farooqi, Delhi)

⁸⁷ Ibne Majja: P90

⁸⁸ Al Bayhaqi ne Maunas bin Uqhba a'an Naafe a'an Ibne Umar ke tareeq se riwayat bayan ki hai:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ زَكَانَ لَا يَفْعَلُ ذَلِكَ فَوَ السُّجُودِ فَمَا زَالَتْ تِلْكَ صَلَواتُهُ حَتَّى لَقِيَ اللَّهَ تَعَالَى

Takhreej al Hidayah, Hafiz Ibne Hajar, Matbua'a Mahboob ul Mataabe'e, Delhi: P85 Ye hadees aur iska tarjuma guzar gaya hai.

⁸⁹ Ad Diraaya Ibne Hajar: P85

⁹⁰ Bazil al Majhood Fee Hal Abu Dawood: V2

se saabit hai ke Nabi e Akram ﷺ takbeer e tehreema kehte, ruku jaate aur ruku se sar uthaate waqt Raful Yadain kiya karte the aur Nabi ﷺ ki namaz wafat tak isi tarha rahi".⁹¹

Is kalam par baaz eterazaat kiye gae hain aur ye ghalt hai. Shaikh Shooq Nemwi ne Asaar as Sunan mein kaha hai ke ye hadees Zaeef, balke man-ghadat hai aur apni Ta'aleeq mein kaha hai: Nasbur Raaya mein Ze'el ne kaha.... Alaq

Al Mukhtasar ye ke Raful Yadain ke qaeleen Hazrat Ibne Umar رضى الله عنه ki hadees se dawaam e Raful Yadain ke liye hujjat lete hain. Jo Imam Bayhaqi ne zikr ki hai. Chuanche Imam Shaukani رحمه الله farmate hain ke Ibne Madeeni jaise choti ke mashoor aur naamwar imam e hadees ne kaha hai ke Ibne Umar رضى الله عنه ki hadees mere nazdeek qatai hujjat hai. Jo shaqs isey sunle wo zaroor Raful Yadain kare. Kyou'nke ye saheeh aur bilaa-shubha Rasool Allah ﷺ se saabit hai. Saheb e Bazil al Majhood (is qaul par naraazgi karte hue) likhte hain ke Allama Shaukani رحمه الله ka Imam Ibne Madeeni رحمه الله ke qaul se is hadees ki saqaahat par istedlal karna ghalat hai. Kyou'nke Allama Shooq Nemwi رحمه الله is hadees ko apni tasneef Asaar as Sunan mein *zaeef* aur *mauzu* kaha hai aur aise hi Imam Ze'eli رحمه الله ne Nasbur Raaya mein iski *tazeef* ki hai.

Saheb e Bazil al Majhood ke waze bayan se zahir hai ke hadees *مُتَاَقَدِّمِينَ زَالَتْ تِلْكَ صَلَواتُهُ* mutaqaddimeen o mutakkhireen Ahle Hadees o Hanafi ahle ilm ke nazdeek mashoor o musallam hai. Chunache Allama Ze'eli رحمه الله, Maulana Shooq Nemwi رحمه الله aur Saheb e Bazil al Majhood Maulana Khaleel Ahmad رحمه الله ke alaawa mashoor tareen deobandi ustad Maulana Muhammad Ashfaq رحمه الله sahab mudarris fatehpuri, Delhi ne apne risala Tanweer ul Aenain mein Bayhaqi ki hadees *مُتَاَقَدِّمِينَ زَالَتْ تِلْكَ صَلَواتُهُ* ka zikar karte hue khoob bhadaas nikaali hai.

Is hadees se choonke Nabi e Akram ﷺ ka Raful Yadain ke sath namaz padhna aur isi par Nabi ﷺ ka dawaam aur hameshgi saabit hoti hai. Lehaza ba-misdaaq *naa rahe baa'ns naa bajey baa'nsuri* is hadees ko tabaa=at e Sunan e Bayhaqi ke bahaana se Bayhaqi se kharij hi kar diya.⁹²

6. Malik Sirajuddin & Sons ne 1376h mein Maulwi Muhammad Idress Kandhelwi رحمه الله waghaira Deobandi ki tehqeeq se Saheeh Muslim ko shaae kiya. Isme hanafiyyat ki taeed ki gharz se soche samjhe mansoobe ke tahet hasb e zail sanad waza'a ki gai:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ قَالَ لَنَا أَبِي قَالَ لَنَا مُحَمَّدُ بْنُ عَمْرٍو اللَّيْثِيُّ عَنْ عَمْرِو بْنِ مُسْلِمٍ بْنِ عَمَّارَةَ عَنْ ابْنِ أَكِيمَةَ اللَّيْثِيِّ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ..... الخ

Halaa'nke durust sanad has be zail hai:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ قَالَ لَنَا أَبِي قَالَ لَنَا مُحَمَّدُ بْنُ عَمْرٍو اللَّيْثِيُّ عَنْ عَمْرِو بْنِ مُسْلِمٍ بْنِ عَمَّارِ بْنِ أَكِيمَةَ اللَّيْثِيِّ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ..... الخ

Yehi riwayat Abu Dawood⁹³, Tirmizi Ma'a at Tohfa⁹⁴, Nisai Muja'ba⁹⁵, Ibne Majja⁹⁶, Bayhaqi⁹⁷, Al Mahalla la Ibne Hazam⁹⁸, aur Sharha Ma'ani al Asaar⁹⁹ waghaira mein Saheeh Muslim ki sanad se marwi hai. In sab mein Umro bin Muslim bin Ammar ke aage Ibne Akaima al Laithi kaa waasta qata'an nahi hai. Is tehreef ki zaroorat is liye pesh aai ke: "*Tirmizi Ma'a at Tohfa*¹⁰⁰ mein Hazrat Abu Huraira رضى الله عنه ki riwayat se ek hadees marwi hai, jisse fareeq e saani tark e qira-at khalf al imam ka istedlal karta hai".¹⁰¹

⁹¹ Bazil al Majhood Fee Hal Abu Dawood: V2

⁹² Nataej at Taqleed by Maulna Hakeem Muhammad Ashraf Sandhu رحمه الله: P188-198 (mamuli tarmeem ke sath)

⁹³ V2 P10

⁹⁴ V2 P365

⁹⁵ V2 P195

⁹⁶ P234

⁹⁷ V9 P366

⁹⁸ V6 P3

⁹⁹ V2 P334

¹⁰⁰ V1 P254

¹⁰¹ Ahsan ul Kalam: V1 P278

Magar iski sanad mein Ibne Akaima al Laithi raawi hai. Saheeh Muslim mein tehreef is gharz se ki gai, taake Ibne Akaima al Laithi ko Saheeh Muslim ka raawi baawar karaaya jaae. Ahle Ilm se guzarish hai ke Hafiz ibne Hajar ki taleef¹⁰² ka mutalea kar le'n. Ke unho'n ne isey Sunan e Arba ka raawi to bataaya hai, magar Saheeh Muslim kaa nahi. Agar mazkurah sanad mein iska waasta hota to wo isey zikr karte.¹⁰³

7. Mustadrak Haakim mein Abaan bin Yazeed a'an Qataadah a'an Zaaarah bin Aufi a'an Sa'ad ki sanad se ek riwayat Hazrat Ayesha رضي الله عنها se witr ki ta'adaad ke bare mein marwi hai. Jo matan ke etebaar se *Shaaz* hai.¹⁰⁴ Is hadees ke alfaaz ye the:

عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِثَلَاثٍ لَا يَقْعُدُ إِلَّا فِي آخِرِهِمْ..

Ummul Momineen Hazrat Ayesha رضي الله عنها bayan karti hain ke: "*Rasool Allah ﷺ 3 raka'at witr padhte the, naa baith-te the unke darmiayn magar aakhir mein*".

Magar Ahnaaf ne jab Mustadrak Haakim ki ashaa-at ki to لا يَقْعُدُ ko لا يُسَلِّمُ banaa diya. Is tehreef se in logo'n ne 1 teer se 2 shikaar kiye:

- i. Hanafiyyat ke nazdeek witr ki doosri raka'at mein tasshahud hai, jabke is riwayat mein tasshahud ki nafee hoti thi. Lehaza in emandaar logo'n ne alfaaz ko badal kar apni tardeed ke alfaaz ka mafhoom hi bigaad diya.
- ii. Hanafiyya ke nazdeek choonke witr ke darmiyan salam nahi pherna chahiye. Is gharz ke tahet in logo'n ne لا يَقْعُدُ ko لا يُسَلِّمُ bana diya. Jisse namaz e witr ki doosri rakat mein salam ki nafee ho gai. You'n in logo'n ne matan e riwayat mein tehreef karke hanafiyyat ko sahaara diya. *Inna Lillahi Wa Inna Ilaihi Rajeeon*.

Imam Bayhaqi رحمته الله ne Sunan Kubra¹⁰⁵ mein is riwayat ko Mustadrak ki sanad se hi bayan kiya hai. Jiske alfaaz لا يَقْعُدُ hain.

Allama Zahabi رحمته الله ne Talkhees al Mustadrak¹⁰⁶ mein, Haafiz Ibne Hajar Asqalani رحمته الله ne Fathul Baari¹⁰⁷ mein isey Mustadrak se hi naqal kiya hai aur alfaz لا يَقْعُدُ hi naqal kiye hain.

Allama Nemwi Hanafi Marhoom ne Asaar as Sunan¹⁰⁸ mein isey Mustadrak se naqal kiya hai. Magar alfaaz لا يَقْعُدُ bayan kiye hain aur uske hashiya dar hashiya ta'aleeq at Ta'aleeq mein saraahat ki hai ke Imam Bayhaqi رحمته الله ne ma'arefat As Sunan wal Asaar mein kaha hai ke Hazrat Ayesha رضي الله عنها ki riwayat Abaan ke tareeq mein لا يَقْعُدُ ke alfaaz hain. Pas saheeh alfaaz is riwayat mein لا يُسَلِّمُ ki bajaaye لا يَقْعُدُ hi hain.¹⁰⁹

¹⁰² Tehzeeb ut Tehzeeb: V7 P410

¹⁰³ Tohfa Hanafiyya: P44, 45, 58, 49; Quran o Hadees Mein Tehreef: P245-247

¹⁰⁴ Deen ul Haq: P434: V1 P434

¹⁰⁵ V3 P28

¹⁰⁶ V1 P304

¹⁰⁷ V2 P385

¹⁰⁸ P206

¹⁰⁹ Hashiya Asaar as Sunan: P206; Tohfa Hanafiyya: P50-51; Quran o Hadees Mein Tehreef: P247-248

Mashoor Kutub Ki Taraf Ghalat Riwayaat Ki Nisbat Ke Chand Namoono:

1. Maulana Ahmad Ali Sahab Sahranpuri likhte hain: "*Jab main jahran (buland awaaz se) qiraa-at karu'n to tum kuch mat padho*". Darqutni kehte hain ke: "*Iske sanad ke tamaam raawi siqa hain*".¹¹⁰
Lekin haqeeqat ye hai ke asal kitab *Darqutni* mein ye riwayat bilkul maujood hi nahi hai. Balke iske khilaf ye riwayat maujood hai: "*Jab main jahran qira-at karu'n to tum Surah Fateha ke siwa kuch naa padho*".¹¹¹
Is hadees ki sanad *Hasan* darja ki hai aur uske tamam raawi *Siqa* hain.
Andaaza farmae'n ke ye kis qadar ilmi khayanat hai ke (إِلَّا بِإِذْنِ الْقُرْآنِ) ke ahem alfaaz ko chodkar baaqi poori riwayat awam ko gumrah karne ki gharaz se apne hi rang mein rang kar naqal kardi hai.
2. Mohaddis Saharanpuri رَحْمَةُ اللهِ عَلَيْهِ ne Imam Darqutni رَحْمَةُ اللهِ عَلَيْهِ ke alaawa Imam Ze'eli رَحْمَةُ اللهِ عَلَيْهِ ke naam par bhi you'n iftera kiya hai: "*Ze'eli ne saraahat ki hai ke yaha'n Hazrat Obaadah رَحْمَةُ اللهِ عَلَيْهِ waali hadees ko Imam Ahmad رَحْمَةُ اللهِ عَلَيْهِ aur Mohaddiseen ki ek jamat ne Zaeef qarar diya hai*".¹¹²
Magar haqeeqat ye hai ke ye alfaaz Nasbur Raaya Ze'eli رَحْمَةُ اللهِ عَلَيْهِ mein qata'an nahi hain.

Deoband Ke Khaatim ul Mohaddiseen Maulana Anwar Shah رَحْمَةُ اللهِ عَلَيْهِ Sahab Ka Ghalat Iftera:

Deobandi mohaddis o faqeeh e a'asr Allama Anwar Shah Sahab Kashmiri رَحْمَةُ اللهِ عَلَيْهِ ne apni mayanaaz tasneef Fasal al Khitab mein Sunan Darqutni par ek nahi, balke 2 iftera kiye hain. Chunache likhte hain: "*Darqutni رَحْمَةُ اللهِ عَلَيْهِ ne bhi is tareeq yaani عَنْ عُطَاءٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ ko zaeef qarar diya hai*".¹¹³

- a. Iftera e awwal to ye kiya ke Umro bin Shoaib ki hadees الْحَدِيثُ إِذَا كُنْتُ مَعَ الْإِمَامِ فَافْرَأْ بِأَمْرِ الْقُرْآنِ إِذَا سَكَتَ... ko apni sunan mein Hafiz Darqutni رَحْمَةُ اللهِ عَلَيْهِ ne riwayat hi nahi kiya. Balke Darqutni رَحْمَةُ اللهِ عَلَيْهِ ne حَدَّثَنَا عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ se in alfaz ke sath riwayat kiya hai: "*Jo shaqs farz namaz Imam ke sath adaa kare, wo Imam ke saktaat mein Surah Fateha padhe aur jisne Surah Fateha padhli, isey wo is raka'at ke liye kaafi hai.... alaq*".¹¹⁴
- b. Doosra iftera, Allama Anwar Shah رَحْمَةُ اللهِ عَلَيْهِ Sahab ne Hafiz Darqutni رَحْمَةُ اللهِ عَلَيْهِ par ye kiya hai ke inho'n ne is riwayat ko *Zaeef* kaha hai. Halaa'nke ye bhi saraasar ghalat hai. Kyou'nke Hafiz Darqutni رَحْمَةُ اللهِ عَلَيْهِ ne hadees ko *Zaeef* nahi kaha, balke sirf Muhammad bin Abdullah bin Obaid raawi ko *Zaeef* kaha hai. Jo Umro bin Shuaib ki riwayat mein bhi maujood hain. Lekin iske zaeef hone se ye riwayat zaeef nahi ho sakti. Kyou'nke ye doosre tareeq se bhi marwi hai. Aur Mizan ul Etedaal mein is raawi ke bare mein kaha gaya hai ke zaeef ke bawajood iski bayan karda hadees likhi jaaegi.¹¹⁵

Asal Ahadees Mein Man-ghadat Alfaaz Ka Izaafa:

Apne nazariya ko saabit karne ke liye baaz dafa aadmi *khamool o zahool* ki si kaifiyat mein aajaata hai aur aisa kar guzarta hai ke asal ahadees mein baaz man-ghadat alfaaz ka izaafa kar deta hai aur kabhi ye fe'el sahoon bhi sar-zad ho jaata hai aur iski bahot saari misaale'n kutub e fiqa mein maujood hain, mislan:

1. Hidaaya mein Kitab Maa Youjibul Qazaa-a Wal Kaffarah mein ek e'eraabi ki kaffarah waali ma'aroof hadees waarid hui hai, jo-ke in alfaaz par khatam hoti hai: أَطْعَمَهُ أَهْلَكَ "*Ye apne ghar waalo'n ko khilado*".¹¹⁶
Aur baaz riwayaat ke aakhri alfaaz hain: كُلُّ أَنْتَ وَعِيَالُكَ تُجْزِيكَ "*Tum khud bhi khao aur gharwaalo'n ko bhi khilaado, ye tumse kifaayat kar jaaega*".¹¹⁷

¹¹⁰ Ba-hawala Nataeja at Taqleed: P199-200

¹¹¹ Darqutni: Baab Wajood Qira-at Qaam al Quran Fis Salah Khalf al Imam: 1/1/320

¹¹² Ad Daleel al Qawee by Maulana Ahmad Ali Saharanpuri, ba-hawaala sabeqa

¹¹³ Fasl al Khitab by Allama Kashmiri: P89

¹¹⁴ Darqutni: P120

¹¹⁵ Mukhtasaran az Kitab Najatej at Taqleed by Maulana Sandhu: P199-200; Al Kitab al Mustataab: P268

¹¹⁶ Mishkat: V1 P624

¹¹⁷ Ad Diraaya Takhreej al Hidaaya: V1 P219

Lekin Hidaaya mein iske aakhri mein ye alfaaz bhi aagae hain: *وَلَا يُجْزَىٰ أَحَدًا بَعْدَكَ* "*Lekin tumhare baad ye kisi se kifaayat nahi karega*"

Jabke ye alfaaz hadees shareef ken ahi hain. Yehi wajah hai ke Hidayah ki Sharaha Binaaya mein Matan e Hidaaya mein hi bain us sutoor in alfaaz ke neech likh diya hai: "*Ye alfaaz hadees ki kisi kitab mein nahi hain*".¹¹⁸

2. Hidayah hi ki Kitab ul Haj Baab ul Hajje A'anil Ghair mein Khathmia'a ﷺ ki mashoor hadees hai, jiske aakhir mein hai: *حُجُّ عَنْ أَبِيكَ* "*Apne baap ki taraf se haj karlo*".¹¹⁹

Jabke Hidayah mein in alfaaz ke baad *وَأَعْتَمِرِي* ka ifzaafa bhi aagaya hai, jo-ke saheeh nahi. Isi wajah se Mahasshi Hidayah ne A'anil Sharha Hidayah se ye alfaaz naqal kiye hain: "*Musannif ki riwayat mein waham paaya jaata hai, kyou'nke Khathmia'a ﷺ ki riwayat mein Umrah ka koi zikr nahi hai*".¹²⁰

3. Isi tarha inhi izaafon mein se ek ye bhi hai ke ahnaaf choonke masjid mein namaz e janaaza ko jaaez nahi samajhte. Lehaza Saheb e Hidaaya ne Kitab ul Janaaez (Baab As Salah A'alal Maiyyit) mein likha hai:

لَا يُصَلَّى عَلَى مَيِّتٍ فِي الْمَسْجِدِ جَمَاعَةً بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَى جَنَازَةٍ فِي الْمَسْجِدِ (فَلَا أُجْرَ لَهُ)

Ahle ilm ki ek jamat masjid mein namaz e janaaza ki qaael nahi. Kyou'nke Nabi ﷺ ka irshad e giraami hai: "*Jisne masjid mein kisi ki namaz e janaza padhi, isey iska koi ajar nahi mileyga*".¹²¹

Isi hadees ko Saheb e Hidaaya ki tarha hi ghalat andaaz se Shaikh Abdul Haq Dahelwi رحمه الله ne *Asha'ah Al Lama'aat Sharha Mishkat ki Kitab ul Janaaez* mein naqal kiya hai. Aur phir inhi ke hawaala se Maulwi Noor Muhammad Dahelwi رحمه الله ne bhi apni matbua'a *Mishkat ki Kitab ul Janaez* mein *Asha'ah al Lama'aat* ke hawaala se) hadees ko hashiya par naqal kiya hai. Lehaza Mahasshi Allama Abdul Hai رحمه الله ne *Binaaya se Hidaaya* ke hashiya par bhi naqal kiya hai: Y irshad ke: "*Isey iska koi ajar nahi mileyga. Ibne Abdul Bar kehte hain ke in lafzon se ye riwayat sakhat ghalat hai. Saheeh ye hai ke: Iskey liye kuch bhi nahi hai*"¹²²

Hindi o Misri qalmi o matbua'a nuskho'n mein se kisi me bhi *فَلَا أُجْرَ لَهُ* ke alfaaz se hadees Abu Huraira رحمه الله se nahi hai.

4. Aise hi Hidayah mein hai:

وَفِي رَوَايَةِ عُمَرَ، سَمِعْتُ رَسُولَ اللَّهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لِلْمُطَلَّعَةِ الْبِلَاطُ النَّفَقَةُ وَالسُّكْنَى

"*Aur Hazrat Umar رحمه الله ki riwayat mein hai ke Maine Nabi ﷺ ko ye kehte hue suna: 3 Talaao'n waali aurat ke liye nafqah o rihaayash ka haq hai*".¹²³

Jabke tanqeed al Hidayah¹²⁴ ke hawaale se Maulana Ashraf Ali Sahab Sandhu رحمه الله ne Nataaej ut Taqleed mein likha hai ke ye alfaaz hadees ki kisi bhi kitab mein maujood nahi hain.¹²⁵

¹¹⁸ Ba-hawaala Nataaej at Taqleed: P134

¹¹⁹ Ibne Majja ba-hawaala ad Diraaya: V1 P299

¹²⁰ Ba-hawaala Nataaej at Taqleed: P135

¹²¹ Hidaaya: V1 P181

¹²² Haashiyah Hidaaya: V1 P181

¹²³ Hidaaya ba-hawaala Nataaej at Taqleed: P140

¹²⁴ P265

¹²⁵ Nataaej at Taqleed: P140

Gair Saheeh Riwayaat o Asaar Ka Ma'aroor Kutub e Hadees Ki Taraf Intesaab:

Apne nazariyaat ko Saheeh saabit karne ki koshish mein se hi ek ye bhi hai ke amadan yaa sahoon-ghalat o mauzu ahadees ko mashoor kutub e hadees ki taraf mansoor kiya gaya, jiski chand misaal-e'n darj e zail hain:

1. Usool e Fiqa ki mashoor kitab *Tauzeeh Talweeh* mein ek mashoor o ma'aroor mauzu o man-ghadat riwayat hai: *يَكْفُرُ لَكُمْ مِّنْ بَعْدِي الْأَحَادِيثُ إِذَا لَوِيَ لَكُمْ حَدِيثٌ فَأَعْرَضُوهُ عَلَى كِتَابِ اللَّهِ* "Mere baad hadeese'n ba-kasrat tumhare saamne aae'ngi, agar koi hadees suno to isey Quran e Kareem par pesh karo".

Is man-ghadat riwayat ko Saheeh Bukhari ki taraf mansoor kiya gaya hai.¹²⁶

Khud hi ye bhi likh diya hai ke Yahya bin Mubeen رحمته الله ke baqaal ye hadees Zanaadeqa ki ghadi hui hai aur phir iski tasdeeq o saqaahat par zor dete hue likha hai ke choonke ye hadees Imam Bukhari رحمته الله ne apni Saheeh mein darj kar rakhi hai, lehaza iska inqeta'a aur Ibne Mubeen رحمته الله ki jirah, iski saqaahat par asar andaaz nahi ho sakti. Halaa'nke ye hadees Bukhari Shareef mein hai hi nahi aur Zanaadeqa ki ghadhi hui riwayat Bukhari mein ho bhi nahi sakti thi.

2. Isi par bas nahi, balke muallif Fusool al Hawaashi Sharha Usool ash Shaashi ne is hadees ki saqaahat waazeh karte hue likha hai ke Imam Muhammad bin Ismail Bukhari رحمته الله jo-ke fan e hadees ke mashoor Imam hain, jab inho'n ne is hadees ko apni Saheeh mein jagah di hai to iski sehat khud ba-khud saabit ho gai aur jis qadar ta'an is hadees par kiye gae hain wo sab ghalat padir e hawa hokar reh gae.¹²⁷

Andaaza farmae'n ke pehle se sahoon hota to Imam Yahya bin Mubeen رحمته الله ke alfaaz naqal karne ke baad hi Bukhari Shareef dekh lete aur phir Shareh Usool e Shashi ne bhi ye zehmat gawaara naa ki. Is tarha to aur Bukhari Shareef ki muttafeqa sehat ko bhi khatre mein daal diya.

3. Aise hi Mishkat ki Sharha Mirqaat¹²⁸ mein Hazrat Yazid bin Aswad رحمته الله se marwi hadees hai. Jisne Nabi ﷺ ne subha ki namaz akele padhne waale shaqs ko ba-jamat namaz e fajr milne par dobara namaz padh lene ka hukam farmaya hai. Is hadees ke khilaf Hazrat Mulla Ali Qari رحمته الله likhte hain: "Is silsila mein ek sareeh hadees Daarqutni mein Hazrat Ibne Umar رحمته الله se marwi hai. Jisme hai ke Nabi ﷺ ne farmaya: Jab tum apne ghar mein akele namaz padh chuke ho aur phir tumhe'n jamat mil jaae to jamat ke sath wo namaz dobara padhlo. Siwaae Fajar o Maghrib ke".¹²⁹

Yehi riwayat isi ghalat andaaz se Maulwi Noor Muhammad Dahelwi رحمته الله ki matbua Mishkat ke hashiya par bhi manqool hai. Jabke dar-haqeeqat ye riwayat Sunan Daarqutni mein qata'an nahi. Balke iske bar-aks Daarqutni mein to Mishkat Shareef waali yehi hadees Yazeed bin Aswad رحمته الله hi hai. Jisme namaz e fajr bhi dobara jamat padhlene ka baa qaaeda hukam waarid hua hai aur isme "Fajar aur maghrib ke alaawa" ke alfaaz hargiz nahi hain.¹³⁰

Gharz ghair-saheeh riwayat ko ma'aroor kutub e hadees ki taraf intesaab ki ye 3 misaal-e'n mushtey namoona az kharuwaare hain.

¹²⁶ Tauzeeh Talweeh: P229 (ba-hawaala Nataaej at Taqleed: P135)

¹²⁷ Fusool al Hawaashi Sharha Usool e Shaashi: P288 (ba-hawaala Nataaej at Taqleed: P136)

¹²⁸ V2 Baab Man Salla Salatain

¹²⁹ Mirqaat Mulla Ali Qari: V2 P118

¹³⁰ Daarqutni: 1/1/413-414 (ba-hawaala Nataaej at Taqleed: P138-139)

Hazrat Ibrahim Khaleel ﷺ Ki Taraf Ghalat Intesaab:

Isi tarha hi Hidaaya, Kitab as Salah mein *Ayyam e Tashreeq* mein takbiraat ke silsila mein likha hai: "*Takbeer ye hai ke sirf ek martaba kaho Allahu Akbar Allahu Akbar Laa Ilaaha Illallahu Wallahu Akbar Allahu Akbar, Walillahil Hamd. Ye takbeer Ibrahim Khaleel ﷺ se masoor hai*".¹³¹

Jabke is takbeer ke Hazrat Ibrahim Khaleel ﷺ se masoor o manqool hone ki tardeed khud Mahasshi o Shareh Hidayah ne Hashiya par kardi hai. Jisme wo Imam Ze'eli se naqal karte hue likhte hain: "*Ye (takbeer) maine Hazrat Ibrahim ﷺ se masoor nahi paai*".¹³²

Khulafa o Sahaaba رضی اللہ عنہم Ki Taraf Intesaab Mein Akhtaa o Auhaam:

1. Kuch aise hi Hidaaya Kitab us Salah العاشر فیمن یمر علی العاشر mein Saaheb e Hidaaya ne likha hai: "*Hazrat Umar رضی اللہ عنہ ke baqaul isse ushr lele*".¹³³

Jabke ye baat Hazrat Umar Farooq رضی اللہ عنہ se sabit hi nahi hai. Yehi wajah hai ke Allama Aeni رحمه اللہ ne Sharha Hidayah mein iski tardeed ki hai. Jise mahasshi Hidayah Allama Abdul Hai رحمه اللہ ne you'n naqal kiya hai ke Allama Aeni رحمه اللہ ne kaha hai: "*Hazrat Umar e Farooq رضی اللہ عنہ ki taraf mansoob kiya gaya ye qaul ghareeb o ghair saabit hai*".¹³⁴

2. Hidaaya hi mein Hazrat Usman Zunnurain رضی اللہ عنہ ke bare mein ek riwayat you'n likhi hai: "*Hazrat Usman رضی اللہ عنہ ke bare mein marwi hai ke wo (Mimbar par chadh kar sirf) Alhamdulillah hi keh paae the ke is darja maroob hue ke kaa'np gae (aur zuban se mazeed kuch naa farmaya) bil-aakhir member se isi tarha utar aae aur namaz padhaadi*".¹³⁵

Jabke iske haashiya mein likha hai: "*In par ikhtelaat ghaalib aagaya tha. (Jiski wajah se wo Alhamdulillah ke siwaa kuch naa keh sakey)*".

Jabke ye waqea qata'an ghair saheeh hai. Yehi wajah hai ke Shareh Hidayah Imam ibnul Hammam ne Fathul Qadeer Sharha Hidayah mein likha hai: "*Ye qissa kutub e hadees mein to kya, doosri kutub e fiqa mein bhi nahi hai*".¹³⁶

¹³¹ Hidaaya: V1 P175

¹³² Hashiya Hidaaya Maulana Abdul Hai: V1 P175

¹³³ Hidaaya: V1 P197

¹³⁴ Hashiya Hidaaya: V1 P197

¹³⁵ Hidaaya: V1 P169

¹³⁶ Hashiya Hidaaya: V1 P169; Fathul Qadeer Sharha Hidaaya: V2 P30

Quran e Kareem Ki Ayaat Mein Taghaiyyur o Tabaddul Aur Kamee Beshi:

Allah Ta'ala ne Quran e Kareem mein iski hifaazat ki khud zimmedaari lete hue farmaya hai:

Is Quran e Kareem Ko Hamne Naazil Kiya Hai Aur Ham
Khud Iske Muhaafiz Hain.¹³⁷

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Yehi wajah hai ke Kitab e Ilaahi hazaaro'n nahi, balke laakho'n karodo'n insaano'n ke dimaagho'n aur seeno'n mein is tarha mehfooz hai ke ise كَالْقُرْآنِ فِي الْحَجَرِ banaa diya hai. Lehaza ye to kisi ke liye mumkin nahi ke wo Kitabullah mein koi her-pher yaa kamee-beshi kar sake aur wo chupee bhi rahe. Haa'n baaz kutub mein sahoon aur baaz doosri kutub mein sahoon yaa amadan chhahe kisi bhi shakal mein kisi aayat mein koi tabdeeli ki gai to wo pakdi gai. Jiski baaz misaal-e'n to zikr ki jaa chuki hain. Dekhiye unwan *Kitabullah Mein Tehreef o Izaafa*.¹³⁸

Isi tarha baaz deegar bhi hain, chunache:

1. Shaikh Marghanaani رَحْمَةُ اللهِ عَلَيْه ne fiqa hanafi ki naamoor motebar kitab al Hidaaya ki Kitab as Salah Baab Sifat as Salah mein كُفُّوا وَاسْجُدُوا كَالْقُرْآنِ بِجَاةٍ bajaae كُفُّوا وَاسْجُدُوا likh diya. Yaani shuru mein كُفُّوا waaao ziyaada daal di. Ab zaarhi hai ke masoof se to sahoon aisa ho gaya.¹⁴⁰

Baad waale logo'n mein se kisi ko chahiye tha ke wo is zaaed كُفُّوا ko kitab se kharij kar deta. Lekin aisa nahi kiya gaya. Ek taweel arsa ke baad Allama Abdul Hai Luckhnawi رَحْمَةُ اللهِ عَلَيْه ne himmat karke muqaddama Hidayah mein ye awaaz uthaai ke Musannif e Hidaaya se sahoon aur كُفُّوا likhi gai hai. Lekin kitab se is كُفُّوا waaao ko wo bhi naa nikaal sakey. Jise malum nahi kya kaha jaa sakta hai?

2. Isi tarha maazi e qareeb mein Allama Shibli Nomani se bhi Qurani Ayat mein kami beshi hui aur wo bhi ek ihtelafi masla mein apna mauqaf saabit karte hue wajood mein aai.

Eman mein amaal ke ba-qadr kami beshi jamhoor mohaddiseen o ahle ilm ka maslak hai. Jabke fuqaha e ahnaaf eman o amal ko 2 alag alag aur judagaana cheeze'n maante hain. Lehaza apne is nazariye ko saheeh sabit karne ki gharaz se apni ma'aruf kitab Seerat an Noman ke P74¹⁴¹ par ek ayat in alfaaz mein likhi hai: "Jo Allah par eman rakhta hai wo nek amal karey".

Jabke huffaz e quran, balke tamaam ahle ilm jaante hain ke is siyaaq ki koi ayat quran mein nahi hai. Aur agar ye koi aam saa masla hota aur Allama mausoof ne ye bhi naa likha hota ke (huruf e ta'aqeeb aaya, jis se ye bahes ka qatai faisla ho jaata hai) to isey sahoon aur par mahmool kiya jaa sakta tha. Yaa phir mausoof ke talaameza oma'asereen, hatta ke baad waalo'n ne hi is sahoon ki tasheeh kardi hoti, to sahoon hi shumar hota. Lekin Seerat an Noman kai baar chap chuki hai. Jiske meyaar e sehat ko dobaala karne ke sath sath is par hawaashi bhi likhe gae hain, lekin is ayat ki tasheeh nahi ki gai.

Saheb e Hisnul Bayan ne Allama Shibli Nomani رَحْمَةُ اللهِ عَلَيْه ki aisi hi baaz doosri ghalatiyaa'n bhi zikri ki hain. Jaha'n ayat naqal karne mein unse kami-beshi sar-zad hui hai. Jiski tafseel zikr karna baais e tawaalat hai.¹⁴²

Kuch aisi hi baat Shaikh ul Hind Maulana Mehmood ul Hasan رَحْمَةُ اللهِ عَلَيْه Sahab se bhi inki kitab Ezah al Adillah mein hogai. Jiski tafseel ham zikr kar aae hain. Jis par tabserah Hazrat Allama Mohaddis e Asr Maulana Sultan Mahmood Jalalpurī رَحْمَةُ اللهِ عَلَيْه ka hai. Albatta yaha'n ham Maulana Hakeem Muhammad Ashraf Sandhu رَحْمَةُ اللهِ عَلَيْه ka tabserah bhi naqal kar dete hain.

Chunache wo likhte hain: "Ab huffaz e quran yaa koi shaqs shuru se lekar aakhir tak Quran e Kareem padhle, kahee'n bhi ye ayat hargiz nahi hai aur ye bhi agar unse sahoon aur hua hota to 30 saal ke baad jab Matba'a Qasmi, Deoband waalo'n ne iska doosra edition chaapa to is waqt hi iski tasheeh kar dete. Aur

¹³⁷ Surah Hajar: 9

¹³⁸ Kutub Zer e Nazar: Page 20

¹³⁹ Surah Haj: 77

¹⁴⁰ Hidaaya

¹⁴¹ Taba'a Kareemi, Lahore. Ba-hawaala Nataaej at Taqleed: P184; Hisnul Bayan by Maulana Muhammad Abdul Azizi Raheemabadi: P17 (Taba'a Shaikh Muhammad Ashraf, Lahore)

¹⁴² Nataaej at Taqleed: P183-187; Hisnul Bayan: P14-18

agar wo sirf is ayat ki tasheeh kar dete to iske baad waali ek aadh nahi, balke poori 7 satro'n ka kya karte, jinki buniyad hi is 'ghair qurani aayat' yaa qurani ayat mein apni taraf se badhaae gae alfaaz par rakhi gai hai? Aur phir mutanaaza'a fiya umoor mein faisla ke liye bataae gae tareeqa ke silsila mein is maamla ko Allah aur Rasool ﷺ ki adaalat mein pesh karne ka hukam to Quran mein hai. Is par ¹⁴³ وَأُولِي الْأَمْرِ مِنْكُمْ ka izaafa man-ghadat hai aur sitam zari ye ke bahpti ye gasee jaa rahi hai ke (aap to dono'n aayato'n ko hasb e aadat muta'araz samajh kar ek ke naasikh aur doosri ke mansookh hone ka fatwa lagaane lage'nge)".¹⁴⁴ Bhai! Jab Quran mein aisi koi ayat hi nahi hai to naasiq o mansookh ka fatwa kyon?

Quran e Kareem khol kar dekh lejiye, 5th PAara, 5th Ruku, Surah Nisa ayat 59 padh le'n, waha'n to sirf ataa-at ke waqt Allah o Rasool ﷺ ke baad oolil amr ka zikr aaya hai aur manaazea't o ikhtelaf ke waqt Sirf Allah o Rasool ﷺ ka zikr hai. Oolil amr ka nahi, chunache irshad e ilaahi hai:

Aye Eman Waalo! Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool ﷺ Ki Aur Oolil Amr Ki. Aur Agar Kisi Maamla Mein Tanaaza Ho Jaae To Usey Allah Aur Rasool Ki Taraf Lautaa Do. Agar Tum Allah Aur Roz e Qiyaamat Par Emaan Rakhte Ho, Yehi Behtar Hai Aur Anjaam Ke Etebaar Se Bhi Accha Hai.¹⁴⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

Yaha'n ye baat bhi qabil e tawaaje hai ke jab ataa-at ka tazkirah kiya gaya hai to Allah o Rasool ﷺ ke sath أَطِيعُوا ka lafz aaya hai. Lekin أَُولِي الْأَمْرِ ke sath ye lafz nahi laaya gaya. To goya Allah o Rasool ﷺ ki ataa-at a'alal itlaaq aur ghair mashroot hai. Jabke oolil amr ki ataa-at a'alal itlaaq o ghair mashroot nahi. Balke unke liye ye shart hai ke inka qaul Kitab o Sunnat ke mutabiq ho. Warna ataa-at nahi ki jaaegi. Irshad e risaaat ma-aab ﷺ: لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.¹⁴⁶

3. Raful Yadain ke mauzu par ek kitab "*TehkheeQ Masla Raful Yadain*" shaae hui hai. Jiske muallif Abu Moawiya Master Muhammad Ameen Okadwi aur nashi (Abu Hanifa ر.ه. Academia) hai. Is kitab mein deegar dalaael se qata'a nazar ek qurani ayat se bhi Raful Yadain naa karne par istedlal kiya gaya hai aur ye daleel Master Sahab se pehle kisi Hanafi Imam o Faqeeh yaa Aalim o Munaazir ko nahi soojhi thi. Ye inkeshaf inhi ka hai, inki khud saakhta wo ayat aur uske tarjuma ke asal alfaaz you'n hain.

Nez Allah T'aala farmate hain: "*Aye Eman Waalo! Jinse Kaha Gaya Tha Ke Apne Hath Roke Rakho Aur Namaz Qaaem Karo*".¹⁴⁷

Master Sahab ikhtelafi masaael par rasaael aur munazre waghaira karke Punjab waghaira mein kaafi shohrat paa-chuke hain. Unho'n ne ayat-saazi aur tajumaani mein bhi kamaal hi kar dikhaya hai. Mane-e'eene Raful Yadain ke ulama aur khusoosan huffaz e quran zaraa bataae'n to sahee ke ye ayat Quran e Paak ke kis pare, kis surah aur kis ruku mein hai? Aur iska jo tarjuma kiya gaya hai, kya wo durust hai?

Ba-zaahir ye andaaz e ayat saazi aur tarjumaani kisi had tak fikr e naa-hamwaar aur dalaael se tahi-dasti ki bokhlaahat ka nateeja lagti hai. Warna Quran e Kareem ki Surah Nisa mein to ye aayat is tarha hai:

Kya Aapne In Logo'n Ko Nahi Dekha, Jinse Kaha Gaya Tha Ke Apne Hath Roke Rakho Aur Namaz Qaaem Karo Aur Zakat Do? Ab Jo Inhe'n Ladaai Ka Hukam Diya Gaya to Inme Se Ek Fareeq Ka Haal Ye Hai Ke Logo'n Se Aisa Dar Rahe Hain, Jaisa Allah Se Darna Chaahiye Yaa Kuch

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ

¹⁴³ Ye Surah Nisa: 59 ka hissa hai. Magar waha'n كَرِ الْأَمْرُ ke baad is maqaam e saani par وَأُولِي الْأَمْرِ مِنْكُمْ ke alfaaz nahi hain.

¹⁴⁴ Nataaej at Taqleed:

¹⁴⁵ Surah Nisa: 59

¹⁴⁶ Musnad Ahmad; Mustadrak Haakim; Mojam Tabrani Kabeer; Musnad Abu Dawood wa Tilyaasi; Saheeh al Jaame: 7520; As Saheeha: 179; Mishkat: 3696

¹⁴⁷ TehkheeQ Masla Raful Yadain: P6 (ba-hawaala: Masla Raful Yadain Par Ek Nai Kaawish Ka TehkheeQ Jaaeza by Maulana Irshad ul Haq Sahab Asari: P11

Isse Bhi Badh Kar Aur Kehte Hain: Aye Hamare Rabb!
Ye Ham Par Ladaai Ka Hukam Kyou'n Likh Diya? Keh
Deejiye! Duniya Ka Sarmaaya Zindagi Thoda Hai Aur
Akhirat Ek Muttaqi Insan Ke Liye Ziyaada Behtar Hai Aur
Tum Par Zarrah Baraabar Zulm Bhi Nahi Kiya Jaaega.¹⁴⁸

النَّاسُ كَحَشِيَّةِ اللَّهِ أَوْ أَشَدَّ حَشِيَّةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا
الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ
وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا.

Andaaza farmae'n ke ayat kin ke bare mein aur kin alfaaz se hai. Lekin matlab bar-aari ke liye isey kis silsila mein aur kin alfaaz se pesh kar diya gay ahai. Sach hai.

Khud Badalte Nahi, Quran o Badal Dete Hain Kis Darja Hue Faqeehaan e Haram Be-Taufeeq

4. Barailwi Maktaba e Fikr ke baani, Faazil e Barailwi ke ifkaar ki tarweej o ashaa-at ke wakeel Mufti Ahmad Yaar Khan Sahab Badayooni Gujrati ne ek kitab *Jaa Al Haq wa Zahaq al Baatil* al ma'aroor Faisla Masaael ke naam se likhi thi. Jiska sar-saree ta'aruf ham apni kitab Qaeleen e Raful Yadain Ke Dalaael mein se hadees e Hazrat Abu Humaid رضي الله عنه ke zimn mein karwa chuke hain. Jabke iska to naam hi Jaa al Haq (Nahand name zangi kafoor) waali baat hai. Jiski ek misaal mazkurah maqam par bhi zikar ki thi aur Qira-at e Fateha naami apni kitab¹⁴⁹ mein ham maanee'en e qiraa-at ke dalaael ke zimn mein bhi ishara kar chuke hain ke mausoof ne apne nazariye ke isbaat ke liye Aimma Ikramke aqwaal mein ajeeb ajeeb tawilaat ki hai aur isi par bas nahi, balke baaz Qurani ayaat mein bhi kami-beshi karne se nahi bach paae.

Chunache Jaa al Haq Hissa 2 ke safha 39 par ek eteraaz in alfaaz mein naqal kiya hai:

Eteraaz: "Aksar Sahaba Ikraam رضي الله عنهم ka amal yehi hai ke wo imam ke peeche qiraa-at karte the, Imam Tirmizi is hadees e Obaada bin Saamit رضي الله عنه ke tahet farmate hain: Nabi e Akram صلى الله عليه وسلم ke Sahaaba رضي الله عنهم aur Tabaeen رضي الله عنهم mein se aksar ahle ilm ke nazdeek Imam ke peeche qiraa-at karnke ke maamla mein isi hadees par amal hai".

Jawab: Iske chand jawab hain:

- i. Ek ye ke Imam Tirmizi رحمته الله ka yaha'n "aksar" farmaana izaafi nahi, balke haqeeqi hai. Iske maani ye nahi ke ziyaada Sahaba Ikraam رضي الله عنهم to imam ke peeche faateha padhte the aur kam Sahaba Ikraam رضي الله عنهم naa padhte the, balke aksar ba-ma'ani chand aur muta'addid hai. Quran e Kareem farmata hai: "وَكَثِيرٌ مِنْهُمْ عَلَى الْهُدَىٰ وَكَثِيرٌ حَقَّ عَلَيْهِمُ الضَّلَالَةُ" *"Aur Inme Se Kaseer Log Hidaayat Par Hai Aur Kaseer Logo'n Par Gumrahi Chaa Gai Hai"*.¹⁵⁰ (Khud Taraashida Aayat)

Andaaza farmae'n, kitni badi jasaarat hai ke awaal to ma'aroor o mutabaadir ma'ani ko chod kar doori ki kaudi laae hain aur phir apne is khaana-saaz ma'ani o mauqaf ko saabit karne ke liye apni taraf se hi ek ayat bhi taraash li hai aur usey Quran ki taraf mansoob kar diya hai. Halaa'nke Quran e Kareem mein in alfaaz se koi ayat kahee'n bhi nahi hai. Balke Quran e Kareem mein:

- a. Surah Araaf ki ayat

Ek Fareeq Ko Hidaayat Yaafat Kar Diya Aur Ek Fareeq
Par Zalaalat o Gumrahi Chaa Gai.¹⁵¹

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ.

- b. Surah Haj ki ayat

Aur Logo'n Mein Se Bhi Kaseer Afraad (Allah Ko Sajda
Karte Hain) Aur Bahot Se Insan Aise Hain Jin Par Azaab
Tai Ho Chuka Hai.¹⁵²

وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ.

¹⁴⁸ Surah Nisa: 77

¹⁴⁹

¹⁵⁰

¹⁵¹ Surah Araaf: 30

¹⁵² Surah Haj: 18

c. Surah Hadeed ki ayat

Inme Se Kisi Ne Hidaayat Ikhteyar Ki Aur Bahot Se Faasiq Ho Gae.¹⁵³

فِيهِمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

d. Surah Baqarah ki ayat

Issey Allah Bohoto'n Ko Gumrahi Mein Mubtela Kar Deta Hai Aur Bahoto'n Ko Raah e Raast Dikhla Deta Hai.¹⁵⁴

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

e. Surah Nahal ki ayat

In Mein Se Wo Bhi Hain, Jinhe'n Allah Ne Hidaayat Bakhshi Aur Inhi Mein Se Aise Bhi Hain, Jin Par Gumrahi Chaspaa'n Ho Gai.¹⁵⁵

فِيهِمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

Mufti Sahab mausoof ki bayan karda ayat kahee'n bhi to nahi, apni matlab bar-aa'i ke liye ye inki apni hi ejad karda hai.

5. Yehi Mufti Sahab apni kitab Jaa al Haq Hissa 2 ke P267 par ek aur ayat aur iska tarjuma you'n likhte hain: *"Isse kaseer logo'n ko hidaayat deta hai aur isse bahoto'n ko gumrah karta hai"*. Halaan'ke is siyaaq se Quran e Kareem mein koi aayat nahi hai aur jo hai wo Surah Baqarah ki 26 ayat hai, jo-ke bilkul doosre andaaz se hai.¹⁵⁶
6. *Bade Miyaa'n To Bade Miyaa'n, Chote Miya'n Subhanallah* ke misdaaq ye 2 misaale'n to barailwi maktaba e fikr ke wakeel Mufti Ahmad Yaar Khan Sahab Badayuni Gujrati ki hain. Ke Jaha'n unse Quran e Kareem mein kamee-beshi ka irtekaab hua hai, jabke bade miyaa'n aur is maktab e fikr ke baani Faazil e Barailwi unse bhi 2 qadam aage nikal gae hain. Unho'n ne apni kai kitaabo'n mein aisa kiya hai. Mislan apni kitab *Ahkam e Shariyat* mein ek jagah Allama Abdul Hai Luckhnawi رحمته الله ke ek fatwa ka jawab likhte hue, ayat you'n likhi hai:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ (مَنْ أَنْفُسِهِمْ) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

*Kisi momin mard aur kisi momin aurat ko ye haq nahi hai ke jab Allah aur iska Rasool kisi maamle ka faisla karde to phir isey apne (nafs ke barey) mein khud faisla karne ka ikhteyar haasil rahe aur jo koi Allah aur uske Rasool ki naa-farmaani kare to wo sareehan gumrahi mein padh gaya.*¹⁵⁷

Jabke Quran e Kareem ki Surah Ahzab: 36 mein *لَهُمُ الْخِيَرَةُ مِنْ أَنْفُسِهِمْ* nahi, balke waha'n to *أَنْ يَكُونَ لَهُمُ* hai. Aur mausoof ne apni ek doosri kitab: Al Amn wal Ula: P129 mein bhi ye ayat isi tarha hi likhi hai.¹⁵⁸

7. Rasael Rizwiya mein shamil risaala Al Hujjah al Mutamannah Fee Aayah al Mumtahanah mein Al Waahid al Qahhar ki taraf ek farman in alfaaz mein mansoob kiya hai: *Jisne Rasool ki ataa-at ki, isne Allah ki ataa-at ki.*¹⁵⁹

Jabke Quran e Kareem ki Surah Nisa: 80 mein to Al Waahid al Qahhar ne you'n farmaya hai:

Jo Rasool Ki Ataa-at Kare Usne Allah Ki Ataa-at Ki.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

¹⁵³ Surah Hadeed: 26

¹⁵⁴ Surah Baqarah: 26

¹⁵⁵ Surah Nahal: 36

¹⁵⁶ Nez, mulaaheza farma'n: Haft Roza Ahle Hadees, Lahore, Jild 23, Shumara: 25. 1st Moharram 1413h 3rd July 1992 Mazmoon Maulana Muhammad Ayyub Sahab

¹⁵⁷ Ahkam e Shariyat: P95 (ba-hawaala Haft Roza Ahle Hadees, Jild 23, Shumaara 41. Baabat 25 Rabi us Saani 1413h 23rd October 1992 Mazmoon Maulana Muhammad ayyub Sahab Muzafargadhi

¹⁵⁸ Ba-hawaala Saabeqa

¹⁵⁹ Al Hujjah Al Mutamannah Fee Aayah al Mumtahanah: P145 (Zimn Rasaael Rizwiya) ba-hawaala saabeqa

8. Aise hi apni ek kitab *Tanweer al Hujjah Liman Yujawwaz At Tawa al Hujjah* mein mausoof ne ek ayat you'n likhi hai: لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا وَلَا يُكَلِّفُ نَفْسًا إِلَّا مَا آتَاهَا ¹⁶⁰ Aur nahi takleef deta nafs ko siwaae iske jo isne isey diya.
Halaan'ke Quran e Kareem ki Surah At Talaq: 7 mein you'n irshad e Baari Ta'ala hai:

Allah Ne Jisko Jitna Kuch Diya Hai, Usse Ziyaada Ka Wo Usey Mukallaf Nahi Karta.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا

9. Isi tarha *Husaam ul Harmain* (Urdu) mein ek jagah Quran e Kareem ki ek ayat in alfaaz mein likhi hai: أَلَا سِوَاةَ اللَّهِ سِوَاةَ اللَّهِ ¹⁶¹ siwaae isey ke wo Allah ke paas aae.
Quran e Kareem mein in alfaz se koi ayat kisi soorat mein nahi hai aur agar unke pesh e nazar Surah Anam ki ayat: 158 ho to wo you'n hain:

Kya Ab Log Iske Muntazir Hain Ke Unke Saamne Farishte Aa-khade Ho'n Yaa Tumhara Rabb Khud Aa-jaae?

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ

Agar Surah Nahal: 33 pesh e nazar ho to wo is tarha hai:

Ab Jo Ye Intezar Kar Rahe Hain To Uske Siwa Ab Baaqi Kya Reh Gaya Hai Ke Farishte Hi Aa-pahon'che'n Yaa Tere Rabb Ka Faisla Saadir Ho Jaae?¹⁶¹

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ

10. Tajalli ul Yaqeen mein (Jamal e Adl) ke zer e unwan ek ayat is tarha naqal ki hai:

are'n.nke mabain faisla kare'n to insaf ke sath kuAur agar aap ¹⁶² وَإِنْ حَكَمْتَ بَيْنَهُمْ فَاذْكُم بِالْقِسْطِ

Jabke dar-asal in alfaaz se QeM mein koi ayat nahi hai aur agar inki muraad Surah Maeda: 42 mein warid alfaaz hain, to wo is tarha nahi, balke you'n hain:

Aur Agar Aap Faisla Kare'n To Phir Unke Ma-bain Theek Theek Insaf Ke Sath Faisla Kare'n.¹⁶³

وَإِنْ حَكَمْتَ فَاذْكُم بَيْنَهُمْ بِالْقِسْطِ

Al Gharz:

Yaha'n ham in 10 misaalo'n par hi iktefa kar rahe hain, ye sab lafzi kamee-beshi aur hair-pher ki misaale'n hain. Jabke ma'anawi hair-pher ki bhi ba-kasrat misaale'n milti hain. Jinke liye Fazil e Barailwi ke Kanzul Eman naami tarjuma e Quran e Kareem aur inki baaz doosri tasnifaat dekhi jaa sakti hain. Nez mulaheza famrae'n duniya ke ma'aroor islami idaara (Raabta Aalam e Islami) Makkah Mukarrama aur (Darul Ifta) Ar Riyadh ka mushtarika notification. Jisme Kanzul Eman mein warid ma'anawi tehrifaat aur aqaaed e islami ki khilaf warziyo'n ko jama kar diya gaya hai.

Aise hi Allama Ehsan Ilahi Zaheer ^{رحمته الله} ki kitab Al Barailwiyah (Arabi) aur Urdu mein (Barailwiyat) bhi chap chuki aur qabil e mutalea hai. Jo apne mauzu par pehli wasee o daqe'e kitab hai. Abhi haal hi mein Dr. Abu Jabir Damanwi ki kitab *Quran o Hadees Mein Tehreef* bhi shaae ho gai hai, jo-ke apne mauzu par jaame o mudallal kitab hai. Isi tarha Maulana Muhammad Ayyub Muzaffar Gadhi ka ek maqaala bhi dekha jaa sakta hai. Jo Kanzul Eman Par Ek Nazar ke unwan se haft roza Ahle Hadees, Lahore mein shaae hua hai.

Yaha'n is baat ki wazaahat bhi kar de'n ke mumkin hai baaz hazraat ye kahe'n ke aakhir mein zikar ki gai aayat mein waq-e hone waala taghaiyyur musannif yaa kaatib ke sahu ka nateeja hai. Amadan maqsood nahi tha. To is silsila mein ye manne mein hame'n koi baak nahi ke aisa bhi mumkin hai aur ye bhi sirf aakhri chand aur pehle

¹⁶⁰ Tanweer al Hujjah: P7 (ba-hawaala saabeqa)

¹⁶¹ Surah Nahal: 33

¹⁶² Tajalli ul Yaqeen: P21 (ba-hawaala saabeqa)

¹⁶³ Surah Maaeda: 42

waale baaz maqamaat par, warna baaz mein sahu manne ki gunjaaesh hi nahi hai. Jaisa ke sath hi aise baaz qaraaen bhi zikr kiye jaa chuke hain.

Wa'alaikum Assalam wa Rahmatullah wa Barakatahu

[Abu Adnan Muhammad Muneer Qamar Nawabuddin](#)

Tarjuman Supreme Court, Al Khobar

Wa Daa'aiya Muta'awun, Maraakiz Dawah wa Irshad Ad Dammam, Al Khobar, Ad Dahrn (Saudi Arab)

Ulama e Ummat Ki Zimmedaariyaa'n

1. Nabi e Kareem ﷺ ki hadees hai: "*Beshak ulama, Ambiya ikram ﷺ ke waaris hote hain aur Ambiya apne wirsas mein dirham o dinar chodkar nahi jaatey. Balke inka wirsas ilm hota hai. Pas jisne is ilm ko haasil kiya to isne ek waafir hissa le liya*"¹⁶⁴

Allah Ta'ala ne QoH ka waaris aur haamil ulama e ikram ko bayan hai aur inki ye zimmedaari hai ke wo is ilm ko ummat ki taraf muntaqil karte rahe'n. Ulama Ikram, Quran o Hadees ke ilm ko ummat tak pahonchane aur muntaqil karne ke liye waasta ka kaam sar-anjaam dete hain aur ulama ikram logo'n ko apni ataa-at o pairwee ki dawat nahi dete, balke wo logo'n ko QoH ki taraf dawat dete hain. Aur QoH se saabit shuda masaael se inhe'n aagah karte rehte hain.

2. Ulama Ikram se masaael mein baaz auqaat ghalati ka sudoor bhi ho jaata hai aur ghalati ko pehchaan bhi nahi paatey. Kyounke unke sath wahee ka silsila nahi hota ke inhe'n fauri taur par ghalati par mutanabbe kar diya jaae. Wahi ka silsila sirf Ambiya Ikram ﷺ ki khusoosiyat hai. Alaawa azee'n, ulama Ambiya Ikram ﷺ ki tarha ghalatiyo'n se paak nahi hote. Asmat sirf Ambiya Ikram ﷺ ke sath khaas hai, yaani wo *ma'asoom a'anil khataa* hote hain.
3. Quran o Hadees mein Rasool Allah ﷺ ke alaawa kisi alim, Imam waghaira ki ataa-at o pairwee ka hukam nahi diya gaya hai. Aur naa is ummat ko kisi ki taqleed ka paaband banaaya gaya hai. Kuch logo'n ka daawa hai ke
 - i. Aamma e Arba ﷺ mein se kisi ek imam ki taqleed waajib hai.
 - ii. Ab (maujooda daur mein) taqleed e shaqsi zaroori hai.
 - iii. Taqleed par ijma hai waghaira.

Lekin ye tamaam daawe ghalat hain aur muta'assebeen ke mashoor karda hain. Haqeeqat ye hai ke Nabi e Akram ﷺ ki itteba o pairwee ke alaawa kisi ummati ki taqleed waajib nahi. Lehaza taqleed ka tark karna waajib hai. Andhi taqleed bhi gumrahi hai aur tark e taqleed par Sahaba Ikram ﷺ aur Salaf e Saleheen ﷺ ka ijma hai.

Name of the Book: *Andhi Taqleed o Ta'assub Mein Tehreef e Kitab o Sunnat*

Author of the Book: *Abu Adnan Muneer Qamar*

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Transliterator's Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Loghaat (latest edition)*. If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

https://archive.org/details/@rehan_syed_barey

Dua-go,

Rehan Syed Barey

04th Rabi ul Awwal 1440 - 12th Nov 2018

Ar Riyadh, Saudi Arabia

¹⁶⁴ Tirmizi